

Zion's Herald.

VOLUME LXVI.

BOSTON, WEDNESDAY, DECEMBER 5, 1888.

NUMBER 49.

Zion's Herald.

PUBLISHED BY THE
Boston Wesleyan Association,
36 Bromfield Street, Boston.

CHARLES PARKHURST, Editor.
ALONZO S. WEED, Publisher.
All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.
Price including postage \$2.50 per year.
Specimen Copies Free.

THE OUTLOOK.

Cabinet states for the incoming administration are gotten up every day by the newspapers. The New York Sun calls attention to the wisdom shown by Grandfather Harrison in selecting his assistants from the States which voted for him and which had the largest number of electoral votes—New York, Pennsylvania, Ohio, North Carolina, Kentucky, Tennessee, and Massachusetts. Thus "Daniel Webster of Massachusetts was made Secretary of State; Thomas Ewing of Ohio, Secretary of the Treasury; John Bell of Tennessee, Secretary of War; George E. Badger of North Carolina, Secretary of the Navy; Francis Granger of New York, Postmaster-General; and John J. Crittenden of Kentucky, Attorney-General." The number of States has increased since 1841, and there are not cabinet portfolios enough to go around, on the above plan. There are more aspirants, too, now, and the grandson will find the task of selection more perplexing than did the grandfather.

The oyster poachers on the Chesapeake have become so numerous and bold of late, that the State navy of fourteen sloops, manned by about a hundred men, have been utterly unable to cope with them. These poachers own about 800 vessels, and aggregate over 4,000 armed men. Being strong enough to commit trespasses, they do not hesitate to do so, and they scoop in the bivalves with their dredges and damage the beds, in defiance of all protests and law. Thus an industry of great importance and value, which yields annually wages amounting to \$10,000,000, distributed among 50,000 people, is seriously impeded by the inability of the State police to maintain order. Gov. Jackson, of Maryland, proposes to appeal to the Secretary of War for the loan of small cannon wherewith to arm the State steamers, and to make batteries on shore. There is no other way of holding in check these determined marauders.

A tree which requires a lifetime for growth can be felled in a few moments; and American wastefulness has, perhaps, no sadder illustration than the reckless impoverishment of our forest lands. This prodigality becomes more serious in proportion as the legitimate demands for manufactured lumber increase. For example, it is estimated that our railroad ties alone have denuded over 3,000,000 acres of our timber land, and this is only one out of innumerable industries that incessantly draw upon the limited and rapidly-decreasing supply. The protective association known as the American Forestry Congress is holding its seventh annual session, at Atlanta, as we go to press. Its influence is already felt in salutary legislation, particularly in the Western States. We hope its worthy work will be prosecuted with fresh energy and success.

In the convention which nominated Lincoln for the Presidency, slavery and Mormonism were declared to be the "two relics of barbarism." Slavery has been extirpated; its "two relics" survives, as vital and malignant, despite all efforts to suppress it, as ever. Its emissaries are just now having great success in the South, recruiting from among the poor whites. One of the issues of the *New York Mail and Express* of last week contained the following: "Yesterday three Mormon elders started from Birmingham, Ala., with fifty 'converts,' including eighteen girls between 12 and 20 years old, and sixteen women between 20 and 40. We learn that in Alabama and Tennessee there are nearly forty flourishing mission stations, and that 'converts' are coming at the rate of 10,000 yearly. It is stated that, although several Mormon elders and missionaries have been mobbed and some of them killed, 1,500 converts have been made near Chattanooga within the past ten months. One of the first duties of the new administration will be to give to the solution of the Mormon problem the attention that it deserves. What Gen. Harrison's views are, is well known. No man in public life has spoken more earnestly and vigorously on all the phases of the Mormon problem; no one has been more pronounced in favor of the most radical measures for extirpating this 'twain relic.'"

If the new Tien-Tsin railroad in China, which has recently been opened, is tolerated, if it is not torn up and effaced from the soil sacred to *fung shui* as was that which built some years ago between Woosung and Shanghai, it will mark an epoch in the history of the empire. For when once the dread of calamities consequent upon its introduction is allayed, and its benefits become apparent, it will be extended in every direction, and the consequences will be momentous. It will destroy the intense localisms in dialect, opinions and administration which have so much to do with Chinese conservatism. It will tend to weaken the power of ancestral worship. It will knit together provinces which are now comparatively isolated and independent. It will subtract from the authority of the viceroys and strengthen that of the Emperor. It will open the door to western ideas, and pave the way

for changes similar to those at present going on in Japan. Even missionary success in China on an extended scale awaits the railroad.

It is refreshing to learn that an effort is to be immediately made to reach Emin Pasha by a relief expedition which will seek to penetrate to the great lakes by the shortest available route. The enterprise will be under the auspices of the German East African Company, who have decided not to await the re-establishment of their power on the east coast before sending supplies and reinforcements to Emin, but to dispatch them in the speediest way possible. Stanley, it will be remembered, decided on the Congo route, in planning his relief expedition. Capt. Wissman, who will have charge of the pioneer column, to be followed by Dr. Peters, heading a supporting column, will probably enter from the north or east, and will be ready to start in a fortnight.

The life-saving service—both governmental and volunteer—won for itself appreciative recognition for heroic and successful efforts during the terrible storm ten days ago. Only those who have stood on the beach in a roaring, furious gale—so furious and blinding that they could scarcely look seaward—and have heard the thunder of the breaking seas, can form any conception of the courage and skill required to launch a boat upon the raging waters and pull and steer her to the rescue of those ready to perish on the parting wreck. It is staking life itself in the effort to save life. And yet the risk is cheerfully run, and deeds of heroism are performed in every wintry gale that strikes our coast, of which no record is kept. The daring of Capt. Joshua James, of Hull, however, and his brave crew, in rescuing twenty-eight men from five broken vessels Sunday before last, has differentiated through the crust of popular indifference, and touched so many hearts that subscriptions are being made toward a fund for the benefit of this noble and neglected class of men. It is shameful that Congress has thus far declined to listen to Superintendent Kimball's recommendation of a pension for these deserving sailors. During the past year, out of 3,563 persons in peril, the life-saving service saved all but twelve. The exposure of these crews far exceeds that of the battle-field. They surely deserve the assurance that their families shall not suffer if they themselves are lost in hastening to the rescue.

DR. BURTON'S YALE LECTURES.

BY REV. G. M. STEELE, D. D.

NATHANIEL JUDSON BURTON was the son of the late Rev. Henry Burton, a Methodist Episcopal clergyman and member of the New York Anti-Slavery Conference. He prepared for college at Wilbraham, and graduated at the Wesleyan University in 1850. He afterwards pursued a course of theology in the Yale Divinity School, and entered the Congregational ministry about 1854. After a short settlement at Fairhaven, he was called to Hartford, where a few years later he became pastor of the Park Congregational Church, and succeeded Dr. Bushnell.

It is not certain that the writer of these lines is competent to make a perfectly just estimate of the character of this man who was his classmate and a friend loved and admired for more than forty years. Yet a few traits, recognized by all who knew him, will not be amiss. In his student days he was recognized as a brilliant scholar in whom the brilliancy was quite subordinate to the scholarship. He was a man of great seriousness of purpose, his seriousness sometimes deepening to sadness and depression. Still, in the circle of intimate friends he was most genial and jovial, a delightful companion whose lighter conversation abounded in flashes of wit often startling in their unexpectedness and frequently full of meaning. It was pure, clean wit, too, and as far removed as possible from the mere low comic. He cared little for mere popularity, and indeed shunned it, though he was ambitious to secure all those qualities which form the basis of a solid reputation. He was a modest man, shrinking rather from public notice, but yet courageous enough to do whatever was really valuable or advantageous to himself or others. As a writer and speaker he gave early promise. The greatness of his character I indicate, as they few traits of his character I indicate, as they will give an added interest to such of his writings as are now permitted to be made public.

As a preacher Dr. Burton's success from the beginning was very great. It is hardly too much to say that for several years before his death he stood at the head of the Congregational pulpit in Connecticut. If beyond the limit of his State he was not so widely known as his distinguished predecessor, it was largely owing to the fact that he did not avail himself of the literary competence with which he was liberally endowed. That this was the case, is abundantly evident from his sermons, addresses and essays, and more especially from the volume before us. But it was one of Dr. Burton's idiosyncrasies that he could never be persuaded to publish to any extent the productions of his pen. Had he been willing to do so, it is likely that his fame as a writer would have been even greater than his fame as an orator, while he would have been far more widely known. The principal cause of this aversion to literary publicity seems to have been that native modesty already spoken of, which, however, showed itself nowhere else in any morbid way so much as here. There was an invincible repugnance to putting his thoughts on permanent exhibition.

* YALE LECTURES ON PREACHING AND OTHER WRITINGS. By Nathaniel J. Burton, D. D., pastor of Park Church, Hartford, Conn. Edited by Richard E. Burton, New York: Chas. L. Webster & Co.

tion—a shrinking from what some one said about Coleridge's exposure of his soul. So with the exception of an occasional article in the local papers, or a sermon or address caught by a reporter, nothing before his death was given in print to the public.

In the volume now published the larger part is taken up with the Yale Lectures on preaching, most of which were delivered before the theological students of Yale University, on the Lyman Beecher foundation. These created an interest so profound that he was invited to give supplementary lectures the succeeding year, which he did, and these are published with the others. The volume also contains the addresses delivered at Dr. Burton's funeral by President Dwight and Dr. Parker and Twitchell; several sermons, addresses and essays; and a few selections from lectures written during a tour in Europe.

These lectures are no common production. They are as far as possible from a dry treatise on homiletics. They are fresh, sparkling, full of good sense, full of brilliant sallies, idiomatic, witty, and yet abounding in the wisest suggestions and instructive to the last degree. Primarily addressed to embryo preachers, and having a special value for this class beyond anything we have ever seen, they are marvelously attractive to all classes of readers, so that they are likely to be read almost as much for their general value as for their professional. The suggestions concerning the management of the mind in its various relations to all kinds of objects, the power of language, the uses of the imagination, the influence of art, and a score of other topics, are treated in a captivating way which will attract a multitude of non-professional readers.

Dr. Burton's style is remarkable. He has great fluency of thought, a marvelous facility and picturesqueness of language, and wonderful skill in its use, resulting in luminous statement and an ease and naturalness and obvious good sense which are delightful. He is at the same time daring and venturesome in expression to an extent that often startles the reader, and yet never shocks him, for the reason that it always keeps itself within reasonable limits.

His friends, in describing both his personal and literary character, had frequently spoken of him as unconventional; and such he certainly was from boyhood. But this trait of character was as far as possible removed from disagreeable eccentricity—there was never anything offensive in it, but rather something charming as well as interesting. This quality is found abundantly in these lectures. So is there a rather delightful egotism which has not the slightest taint of conceit—no man was farther removed from this than he—but the disposition to bring in a pleasant and sometimes a highly humorous personal experience in illustration of his subject. His style has great versatility, ranging from the most idiomatic sort of talk to the loftiest and most thrilling oratory. It would not be proper to say that he affects the former frequently; but he somehow delights occasionally to come down among the living realities and into the living language of men in their every-day relations.

The following are some of the subjects discussed: "Making Sermons;" "Imagination in Ministers;" "Imagination in Sermons;" "Extra-Parishioner Faithfulness;" "Parish Inconveniences;" "Cerebral Occasions;" "Veracity in Ministers;" "High-heartedness in the Ministry."

I think I cannot do better than close this article with a few quotations. Here is one. He has been speaking of the call to the ministry, and showing how it is sometimes without marked demonstration:—" 'Call me begin feels (they often do), but as the years go on and our work goes on, the call ought to go on, too, from strength to strength, being more and more articulate, affirmative and inspiring. Men who are young, and of only a few years of religious experience, and a few years of religious study, may innocently have less vision, less sense of God, less ability to tell a divine thing when they see it, or separate a still small voice of celestial authority from the ten thousand terrestrial noises with which it is mixed up—may innocently have less of everything than those who are far on in the ministry, but a minister whose call begins feeble and stays feeble, never had a call in all likelihood. There come lulls in everybody's call. We are fearfully and wonderfully made. And we behave fearfully and wonderfully sometimes."

Speaking of the method of a sermon, he says:—"The question is sometimes raised how plainly a preacher had better show to his congregation the skeleton in his sermons. I should say, as a rule, just about as plainly as he shows his own skeleton. If there should ever come up a serious doubt among a people whether their minister has any skeleton, he had better show one. A purely uninformal and glibly phrased public man was disagreeable and fitted to give his congregation a sense of insecurity."

Again, on the growth and amplification of sermons he has this among a score of other things, equally good:—"A topic selected on Monday, say, snuggled away in the mind, and let alone there, absolutely, for three or four days and nights; not being brooded and worked over at all, I mean; an examination at the end of that time will be found to have sprouted into a very considerable affair—your mind has seen to that unconsciously—you have had nothing to do with it—and (what is stranger still) experience proves (my experience does) that if you had been sound asleep all these four days, some sprouting would have come to pass."

"Where, then, do amplifications come from, and how can a poor, dry-minded, constipated mortal get it? I answer, there is only one way, and that is to amplify the man. At any rate, that is the first thing. I know some, if amplified to the extreme limits of human amplification, would not be voluminous amplifiers."

His allusions to the Methodism of his early years are frequent, easy and natural, and always kindly. Speaking of monotonous sermons and how to avoid it, he makes this allusion, which, I fear, is not quite so true as he represents:—"Methodists never preach monotonously. They believe in some terrible things, just as we do—no man can look out among the facts of the creation and hon-

estly deny forty terrible things; but they believe in forty glorious things, and lovely, superlative over all terrible; and believe in them in such heartiness and constancy, that it keeps their feeling in a shout; their sermons shout; they weep, but they shout; they preach perdition with a gospel underflow of hallelujah. I heard them all my youth, and left them in my youth, but I believe they are more right than we are (many of us) in this thing."

I make one more selection from his sermon on "The Church of the Living God":—"I referred to her antiquity, and aside from the thought that an institution which started so early and has survived so continuously is therefore and undeniably divine, what fascinations there are in her as being so almost immeasurably old and as garnering therefore such wonderful memories. What fragrances of primal piety there are in her robes. What reverberations of history. What haloed great names illumine the roll of her redeemed millions."

What glorious heroisms, what splendors of faith, what sobbing penitences, what supreme emergencies supremely mastered, what divine deathbeds, what agonies of soul, what agonies of typical sacrifice, what shrieks, what prophetic fulfillments, what a drift and sub-tone of anie-Messianic ages, what a summation of six thousand mighty years, the years of God's slowly unfolding redemption there are in her and carried by her into every thoughtful mind."

Every young minister ought to read these lectures. Every older minister should keep them by him. If I mistake not, when ten years hence some editor sends the inquiry round as to "the ten most helpful books," there will be some, at least, who will put in their list "Burton's Yale Lectures."

CHARLES WESLEY, THE BARD OF METHODISM.

BY REV. SAMUEL L. GRACENT, D. D.

As a preacher, philanthropist, theologian, evangelist and churchman, Charles Wesley will be regarded as only second to his brother John, called the "founder of Methodism." It is a fact that both of these eminent leaders of our people from the wilderness of unorganized societies into the new fold of a great church, died themselves within the pale of the Church of England. This article will concern itself only with Charles Wesley as the poet of Methodism. His moods of character, spirit yearnings and strivings, were all expressed in verse. For many years he sought in vain for peace by a life which approached asceticism and self-abnegation, vainly endeavoring to be justified by the law of works, but finding no rest for his soul.

After leaving college he accompanied his brother John to Georgia. John came out in the employ of General Oglethorpe, and Charles as a missionary to the Indians, a work in which John also engaged much of the time while in America. After spending a year among the natives in vain efforts, he resolved to return to England. On his way back he went to Boston, where he spent a considerable time, preaching frequently in King's Chapel. On the voyage out, and while in America, he was thrown among the Moravians, a company of 120 or more going out in the ship with him. They were very devout, and their quiet and even temper, and especially their calmness in a violent storm at sea, deeply impressed the Wesleys that these Moravians had a peace of soul to which they were themselves utter strangers. John returned to England about a year later, saying, "I have learned by my visit to America what I least of all suspected, that I who went to America to convert others, was never myself converted to God." Charles shared this feeling, and about the same time gave expression to his condition in his "Hymn for Midnight." It begins with,—

"While midnight shades the earth o'erspread,"
One stanza says:—"Absent from Thee, my exiled soul
Deep in a dreary dungeon groans;
Around me clouds of darkness roll,
And laboring silence speaks my moans;
Come quickly, Lord, Thy face display,
And look my midnight into day."

It was several months after this, during a period of sickness, while being visited by pious friends, that he received the evidence of his acceptance with God, and great peace filled his soul. Three days thereafter, John, in a religious meeting, where one was reading Luther's preface to the Epistle to the Romans, "felt his heart strangely warmed," and immediately claimed by faith his sins forgiven. When Charles heard thereof, he wrote that beautiful hymn of thirteen stanzas, beginning,—

"What mourn on thee with sweeter ray,
Or brighter lustre, e'er hath shined?
Be blessed the memorable day
That gave thee Jesus Christ to find."

He wrote another commemorating the same glad event:—"Long my imprisoned spirit lay,
Fast bound in sin and nature's night,
No condemnation now I dread,
Jesus, with all His grace, is mine;
Alive in Him, my living Head,
And clothed in righteousness divine,
Bold I approach the eternal throne,
And claim the crown, through Christ, my own."

A year thereafter he wrote an anniversary hymn on his own conversion, which consisted of eighteen stanzas, from which was collated the hymn now sung in all the churches of Christendom, beginning,—

"Oh, for a thousand tongues to sing!
The Wesleys issued their first hymn-book in 1738, it being much needed for this new and jubilant people. Watts' Psalms and Hymns, while the best of their times, did not satisfy the exuberant spirit of these people filled with the new wine of the pentecostal feast; they needed something more in keeping with their free spirit. Charles Wesley wrote hymns for them suited to all occasions and every mood of their spirit and worship—for funerals, weddings, births and deaths; dedication of chapels; missionary hymns, which were often antedated missionary meetings. James Montgomery, in his work, "The Christian Psalmist,"

refers to him thus: "Christian experience, from the depths of afflictions, through all the gradations of doubt, fear, desire, faith, hope, expectation, to the transports of perfect love, in the very beams of beatific vision—Christian experience furnishes him with everlasting and inexhaustible themes, and it must be confessed that he has celebrated them with an affluence of diction and a splendor of coloring rarely surpassed. At the same time he has invested them with a power of truth and endeared them both to the imagination and affections, with a pathos which makes feeling conviction, and leaves the understanding little to do but to acquiesce in the decisions of the heart."

Isaac Watts said that Charles Wesley's hymn, "Wrestling Jacob," commencing,—

"Come, O thou traveler unknown,"
was worth all the poetry that he had himself ever written. It has fourteen stanzas. John Wesley once alluded to this remark, saying: "Oh, what would Dr. Watts have said if he had lived to see my brother's exquisite funeral hymns beginning,—

"How happy every child of grace,"

and,—

"Come, let us join our friends above,
That have obtained the prize."

He published seven hymns of a patriotic character on the occasion of a national thanksgiving, Oct. 9, 1746, which commemorated the defeat of the rebel forces under the Pretender at the battle of Culloden, which was fought April 16. He rejoiced that the nation had been delivered from the designs of Papal Rome. One verse reads:—

"O that we all might see the hand
Which still protects a guilty land;
Glory and strength ascribe to Thee
Who giv'st to kings the victory,
And yield while yet the spirit strives,
And thank Thee with our hearts and lives."

He published a tract of twelve pages containing short hymns to be sung at meals, entitled, "Graces before Meat," and a second containing twenty-five songs of "Graces after Meat."

Unlike John, Charles Wesley was very happily married. Every home sorrow or joy awakened his muse to song, and every returning anniversary of his wedding was an occasion for a higher note of praise in some inspiring hymn. On the return of his good wife's birthday he rejoiced in her love, and wrote this hymn:—

"Come away to the skies,
My beloved, arise,
And rejoice in the day thou wast born;
On this festival day,
Come exulting away,
And with singing to Zion return;"

which, though published in all previous collections, has been omitted from our last Hymnal.

The hymn beginning,—

"Jesus, Thou all-redeeming Lord,"

contains four stanzas of a hymn of eighteen verses, four more of which are given in the hymn beginning,—

"Lovers of pleasure more than God."

Some of the omitted verses show the need there was of careful pruning of some of his prolific effusions. A writer in the *Wesleyan Magazine*, 1839, says concerning the hymn commencing, "O God, most merciful and true": "This is one of a class of hymns to be found in our Hymn Book containing everything that is contained in communion with God, whether of praise or prayer; but how can we express, except in the language of the hymn itself, the seraphic solemnity, the spirit of prayer, which are evoked at the beginning and at the close? the prostration of soul before the infinite Three-in-One which none but saved sinners can feel, and which seems to invite that of the angels in heaven?" It is founded upon the words of Ezekiel 16: 63. The last lines of the first and last stanzas have been changed. Wesley wrote:—

"And write perfection on my heart;"

and,—

"My God forever pacified."

Rev. S. Bradburn, in his sketch of Mr. Wesley's character, says: "When with Mr. John Wesley in Yorkshire in 1781, he told me that his experience might at almost any time be found in the following lines written by his brother Charles:—

"O thou who comest from above,
The pure celestial fire to impart!"

It was inspired by reading and meditation upon Leviticus 6: 13: "The fire shall ever be burning on the altar; it shall never go out." Dr. Southey condemned the watch-night services of the Methodists, calling them another of Mr. Wesley's 'objectionable institutions,' yet himself bears testimony to their value by saying that the converted colliers, whose custom it had been to sit late Saturday nights at the ale-houses, transferred their weekly meetings to the school-house, and there continued in singing, prayer, and religious converse far into the morning." It was for this class that Charles Wesley wrote his hymn for watch-night services beginning,—

"Oft have we passed the guilty night."

It was published first in 1742, that being the first year in which John Wesley gave his sanction to these meetings, though they had been long held weekly among the colliers, as above mentioned.

The hymn beginning,—

"Love divine, all love excelling,"

is one of the finest hymns of our great poet. In the second stanza Wesley wrote, "Take away our power of sinning." John omitted the entire verse from the editions of hymns that he edited, and Mr. Fletcher wrote concerning it: "Is not this expression too strong? Can God take away from our power of sinning without taking away our power of free obedience? Would it not be better to soften it by saying, 'Take away the love of (or bent to) sinning?'"

Charles Wesley wrote that beautiful hymn

now omitted from the Hymnal,—

"Shrinking from the cold hand of death."

Connected with the sentiment of the third verse is related the following incident by Mr. Moore: "When the increasing infirmities of Mr. John Wesley were more apparent to his friends than to himself, he would omit none of his religious duties or labors. Herein he would listen to no advice. His almost continual prayer was, 'Lord, let me not live to be useless!' At every place, after giving to the society what he wished to be considered as his last advice, 'to love as brethren, fear God, and honor the king,' he invariably concluded with the verse,—

"O that without a lingering groan

I may the welcome word receive!

My body with my change lay down,
And cease at once to work and live."

In Jackson's life of Charles Wesley is given a long and very thrilling account of the abuse given to Mr. Charles Wesley and Mr. Merton by a mob at Devizes in 1747, which should be read in connection with the hymn beginning,—

"Worship and thanks and blessing;"

but is omitted from our Hymnal. It was written after their great abuse and beating by the mob referred to. The fifth stanza is omitted from our later hymn-books:—

"Safe as devoted Peter
Betwixt the soldiers sleeping,
Like sheep we lay, to wolves a prey,
Yet still in Jesus' keeping,
Thou from the infernal Herod
And Jewish expectation,
Hath set us free; all praise to Thee,
O God of our salvation!"

They could suffer and sing, and would have done so had they been with Paul and Silas in the dungeon of a Roman prison.

Charles Wesley died March 29, 1788, his last words being, "Lord, my heart, my God!" He was buried, April 5, in the church-yard of St. Marylebone, near his own residence in Chesterfield St. On his tombstone is found the following epitaph—words written by himself on the death of one of his friends:—

"With poverty of spirit blessed,
Rest, happy saint, in Jesus rest!
A sinner saved, through grace forgiven,
Redeemed from earth to reign in heaven.
Thy labors of unwearied love,
By thee forgot are crown'd above;
Crowned through the mercy of thy Lord,
With a free, full, immense reward."

His pall-bearers were eight clergymen of the Church of England.

CONNECTIONAL ANNIVERSARIES.

Board of Education.

The Board of Education of the Methodist Episcopal Church held its annual meeting in New York, Nov. 21. There were present Bishop Andrews and Hurst, Rev. Dr. A. S. Hunt, J. W. Lindsay, B. Ridgway, L. R. Fiske, and Messrs. C. C. North, J. Elliott, J. D. Slayback, J. S. Stout, and the corresponding secretary, Rev. Dr. C. H. Payne. Bishop Andrews presided.

The treasurer, J. S. Stout, read his report showing the receipts for the year, from all sources, to be about \$47,000. The corresponding secretary read a report discussing the various aspects of the Board, showing the necessity and the importance of its work as related to every department of the church. He reported that since his election by the General Conference he had traveled over ten thousand miles in the interests of the Board, visited twelve Annual Conferences, addressed 2,500 ministers, besides preaching and delivering addresses at camp-meetings and various assemblies. Everywhere he found the action of the General Conference, in proposing to enlarge the scope and work of the Board, was favorably received, and he believed that in this proposing to do more for the church, it would secure much larger sympathy and support.

With faith in the more cordial co-operation and increased support of the church, the Board increased its appropriations for aid to students for the next year \$5,000. It took action upon several important matters, of interest to the entire church, among which were the following: It voted to recommend to the Annual Conferences to put a column in their Minutes, to give the amount raised by each charge for the Board of Education. This will save much confusion and misunderstanding in regard to educational funds. It also requested the corresponding secretary to inform the Conferences and the educational institutions within their bounds, of the necessity of conforming to the laws of the church, as a condition of their receiving aid from the Board. It ordered a list of questions to be printed and sent to all the heads of educational institutions in our church, with a view to securing information necessary to make wise and impartial disbursements of the Board's funds. It appointed a committee to consider the relations of Conference Educational Societies to the Board, with a view to securing more harmonious action and more satisfactory results.

Dr. Payne informed the Board of a recent bequest made in a will, known to him, donating \$10,000 to the Board, and making it the residuary legatee of an estate worth many times ten thousand. Another gentleman, also within the last few days, promised a bequest of several thousand dollars. It is confidently hoped that the tide of benevolence is beginning to flow strongly toward this society, which is laboring to do a work second to none in the church in importance and in far-reaching results.

The meeting of the Board was very harmonious, and the feeling most hopeful. There seems to be general acquiescence in the purpose of the General Conference to put the Board in the very first rank of the great Boards of the Church, and its managers are disposed to put forth every effort to make it worthy of the fullest confidence and the largest support of the whole church.

Church Extension.

The General Committee of Church Extension of the Methodist Episcopal Church convened in Philadelphia, Thursday, Nov. 22, and held three days' session. Committees were appointed on special cases and on amounts authorized and asked.

The report of the Board, which was read by Rev. Dr. Kynett, stated that the receipts of the general fund were as follows:—

For donations, etc., to Nov. 1, 1887 (23 years) \$2,095,840.50
For year ending Nov. 1, 1888, 162,627.31
Total \$2,258,467.81

Loans returned to Nov. 1, 1887, \$488,445.77
For the year to Nov. 1, 1888, \$2,385.11
Total \$51,445.88

Total receipts to Nov. 1, '88, \$2,445,130.10
With this the Board aided in all 6,533 churches, including 507 the past year.
(Continued on Page 6.)

Miscellaneous.

CHICAGO CORRESPONDENCE.

IMMEDIATELY after the close of Conference and while things political seem to be of paramount interest, the Methodists of Chicago are busied with the dedication of new temples of worship.

Fifteen years ago Rev. F. M. Bristol, then a student at Northwestern University, held revival services at Morgan Park, one of Chicago's suburbs, the seat of the Baptist Theological Seminary. A Sabbath or two ago, Bishop Vincent dedicated a handsome edifice for the faithful people, that costs about \$5,000. Two stirring sermons by the Bishop made a profound impression. Rev. J. S. Bell is pastor at Morgan Park, having been appointed to this charge at the recent session of the Conference.

The people of Fulton St. Church dedicated their beautiful new church home, Oct. 28. Three services were held, and multitudes were present to rejoice with the people in their gladness and to help them with financial aid. The edifice, which is of pressed brick with terra-cotta trimmings, with large auditorium, spacious gallery, and class-rooms, is furnished within in oak and Georgia pine, and presents a very pleasing appearance. The entire cost, including parsonage and lots, was \$23,000, and after \$5,000 had been pledged, which covers all indebtedness, the building was ready for dedication. Bishop Merrill preached Sabbath morning; Rev. Bristol, of Trinity, in the afternoon; and Dr. Ridgway, president of Garrett Biblical Institute, in the evening. The building was dedicated by Presiding Elder Truesdell. Much credit is due Rev. W. H. Crawford, the efficient pastor of Fulton St. Church, for his constant labors which have been so nobly crowned.

Nov. 4 will stand as a red-letter day in the history of the South Park Avenue Church, for on that day their magnificent \$100,000 temple was dedicated to the worship of God, with every dollar secured. Formerly this congregation was known as the Michigan Avenue Church, but the people outgrew their quarters, and the present site was secured for a new building. Externally the church, built of rough granite, presents a very inviting appearance. The interior arrangements are in complete harmony with the solidity and perfection of the exterior. Soft, terra-cotta tiles in the frescoes, picked with gold; elegant stained glass windows through which the mellow light filters; light oak-wood, in which the pews and balconies are fashioned; carpets of harmonious shade, all contribute their quota of beauty to make this a most perfect gem of a church. The preacher of the occasion was no less a personage than the eloquent, polished, scholarly Bishop Newman, who preached a noble sermon. Rev. Dr. B. I. Ives was present and took charge of the finances. The sum of \$21,000 was asked for, to cover all indebtedness, but before the doxology was sung, \$27,000 had been pledged. In the evening, after a grand sermon by Dr. Ives, the people were not satisfied with the morning's magnificent record, and the day of glorious victory closed with a subscription list of \$34,000, which not only wipes out all indebtedness, but leaves a good balance for a parsonage, which is in contemplation. Rev. H. D. Kimball, who came to us from Boston over a year ago, is the pastor of this flourishing church, and the success of the enterprise is largely due to his untiring efforts, his skillful management, and his entire devotion.

Bishop Foss addressed the students of the Garrett Biblical Institute on Oct. 24, on "The Qualifications for Success in the Ministry." The Bishop was journeying with his family from Minneapolis to his new place of residence in Philadelphia, and had stopped over for a few hours' visit.

The Chicago Methodist Hospital, to which reference was made in our last letter, has been incorporated, and will be known as "Wesley Hospital." The names of the incorporators are prominent in Chicago Methodism.

Rev. Dr. Fawcett, pastor of Park Avenue Church, will deliver the annual course of lectures on doctrines and Christian evidences before the students of the Chicago Training School. He also has charge of the weekly meeting for the study of the Sunday-school lesson, held in the Clark Street Church Saturday noons.

On the evening of Oct. 22 the Congregational Club met in the Grand Pacific Hotel on the occasion of the regular club dinner. The subject discussed after the dinner was disposed of by a novelty, and by others as pernicious heresy, became the power of God to the salvation of not a few. Gradually it won its way, until in process of time, in many of these small villages and rural townships, societies were formed and churches built. Not specially impeding were these first churches, but they were substantial, and served well the purpose for which they were constructed. The membership connected with them was of a robust and vigorous type. As one of the chief, if not the chiefest, of evangelizing agencies of the period, Methodism took a firm hold upon the New England character and life. Its converts are in all the churches, and compose no insignificant part of their membership.

But changes came. With an era of railroad construction came large inducement to vigorous men to go west and occupy the vast areas of the most fertile lands anywhere to be found. Thousands went, greatly enriching the West, but correspondingly depleting the East. In these later years other changes have come about of serious consequence to these small communities where some kind of manufacture had been carried on. It was found that more and better work could be done, and for less cost, by consolidating capital and the expansion of business, than was possible to the smaller manufacturers. Machines for all sorts of uses, and of wonderful capabilities, were invented, which rivaled in the quality as well as quantity the best work of the skilled operative. Thus a revolution has been wrought in manufactures, and in almost all our business methods. The small factories which lined the banks of many of our streams are to a great extent empty and desolated, or they have been put to other uses. One by one the fathers have died, and driven by the very force of circumstances, their sons have sought the necessary larger opportunity either of the West, or of the city or large village. All this may have been, as we believe it has, providential; nevertheless, the process has seriously affected many localities of the character named.

The census table may not reveal any striking depletion of numbers in these localities; but in blood and brain, and in moral and spiritual qualities, there has been a marked deterioration. The influx of a foreign-born and alien class may have prevented a shrinkage of numbers, but they constitute a heterogeneous element in our communities, who in many cases speak not our language, care nothing for our institutions, and less, if possible, for our religion. In rural New England, as well as elsewhere, is our civilization and Protestant Christianity being subjected to strange and severe tests.

Now, under this altered condition of affairs, what can be done for Methodism? That system only which can successfully grapple with these difficult problems is worthy of being perpetuated in these wonderful times. The question just presented has two sides. First, the problem presents itself—With depleted numbers and resources, how shall we maintain our denominational interests and life? To this question the writer can return but one answer, viz.: By a return to the circuit system in practice, if not in form. Two or more small and weak charges can be united, very much to the relief of the parties at interest, if they will consent to a fair division of the pastor's labors.

The other side of the question relates to the making of our Methodism more efficient to the saving of the alien elements in our population. A very important consideration, as all will admit. How, then, can this be done, seeing these people seldom, if ever, come to our churches or mingle with us in religious service? This is the difficult part of the problem, and the answer may be neither the wisest nor best. This much it is safe to say: In our every-day intercourse with them we should seek to impress them with the idea that faith in Christ is much better than no faith; and that a true faith in Him is vastly superior to a false one. Then we must treat them with genuine Christian courtesy, all the time patiently trying to win them from their errors both in thought and practice. Lastly, as in relation to the larger proportion of this class of untaught or wrongly taught citizens there is not large hope that we shall accomplish much with those of adult years, it will be all the more important that we put forth our best efforts to reach and save their children. This we may hope to accomplish by working to its best the Sunday-school idea. Already has this idea wrought wonders in the world. It is capable of working still greater wonders. Upon it must be largely our dependence for the accomplishment of this vastly important work; and not only in New England, but in all parts of this fair land, if we would save that land from the perils which threaten it, must there be the greatest alertness in this respect.

As we grow old, how softly, slowly close
The doors of sense, and shut us from the world—
Like tender petals of some lingering rose
That, of a frosty night, have inward curled!

Dim as the figures in a dream now pass
Those gliding shadows that stirred our youthful hearts—
Poor, hurrying shadows in a misty glass,
Each but a moment seen, each then it departs.

Not night, not sound, nor taste, or earth's delights
Can longer please; these things are past and gone.
The soul will put her quiet house to rights,
And in the upper chamber watch the dawn.

—James Buchanan.

A SYMPOSIUM.

What can be Done for Methodism in the New England Deserted Villages?

Rev. Richard Morgan, P. E. Springfield (Vt.) District.

IN thought this question carries us back to a period when in the New England States there were scattered many small yet thriving villages, each having its own industry and maintaining its own interests, according to the means at hand and the enterprise of the several communities. These people were largely native-born and of the New England type. The begonia of later years, which has carried Westward or city-ward some of the best elements of American society, had barely begun. Children were born, grew up, and settled in or near the homes of their childhood. The value of education had become known, and our school system was highly prized. The church was regarded as indispensable to the growth and maintenance of public virtue. Not all were Christians either by practice or profession, but the standard of morals was good, and a high regard was felt for the right.

Intelligent and thoughtful, though not quickly responsive, these New Englanders constituted an attraction to the early Methodist preachers who came hither with their gospel message. That message, regarded by many as a novelty, and by others as pernicious heresy, became the power of God to the salvation of not a few. Gradually it won its way, until in process of time, in many of these small villages and rural townships, societies were formed and churches built. Not specially impeding were these first churches, but they were substantial, and served well the purpose for which they were constructed. The membership connected with them was of a robust and vigorous type. As one of the chief, if not the chiefest, of evangelizing agencies of the period, Methodism took a firm hold upon the New England character and life. Its converts are in all the churches, and compose no insignificant part of their membership.

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II.

Rev. W. S. Jones, P. E. Portland (Me.) District.

THIS question assumes that there are villages in New England where Methodism had obtained a footing and lost it, or where it has never gained such footing. Both of which are true. It should be no longer. Methodism ought to get hold, and maintain its hold, on the rural populations. Its spirit, its history, its discipline, its teaching, and its worship, all speak of its thorough adaptation to meet the needs of the people in our villages. Why, then, does it not accomplish its mission? Various reasons can be assigned. Among them we mention the following:

Scarcity of men prevents its doing what is required to be done in this direction. Cities and towns are multiplying among us as centers of trade and manufacture; and to these the mass of the population is flocking. These demand the care and labor of the ministers of the Gospel. When these are supplied, none are left for the smaller, outlying places in the country. Hence they remain destitute of spiritual oversight and care.

With this is combined a fact even more lamentable, namely, the lack of old-time energy, courage, and self-sacrifice. Our ministers have lost much of the aggressive spirit of the fathers. Men, even young men, can content themselves with preaching only once on the Sunday, and that a sermon read, to congregations within a stone's throw of their dwelling; with spending one hour in Sunday-school, and leading an evening prayer-meeting, and complain of the heavy tax upon nerve and brain, and retire at night with a clear conscience. Whereas, if they wrought as the fathers did, they would preach three or even four times on the Sabbath, and walk from six to twenty miles, and not feel that they were overtaxed. To this may be added the fact that money is needed to carry on this work. These people are poor. They have as much as they can do to meet the demands of their business and their families; and any sum expended for religious purposes are so much subtracted from the absolute needs of their homes and their business. There may be exceptions, but they are few. Our rural communities are poor, and, unaided, can contribute very little for any moral or religious purposes.

Another fact of grave importance is the incorrect ideas which many of these people have of Methodism, or their total ignorance of it. They know nothing of its character or history. And what wonder, when in some of our societies members, and even official members, have never read, and do not own, a Discipline; do not take any Zion's Herald or the Christian Advocate, or any other church or religious paper? In many of our Sabbath-schools no missionary paper is taken, no catechism is used, and the lesson-books and papers used are purchased from other publishing houses than our own. From such fountains, how is it possible waters shall issue to irrigate and make productive surrounding communities in the experience and activity of an ardent Methodist piety? Lamentable as these things are, they are not irreparable, and for the solution of the problem before us we would offer the following hints:—

1. Let the ministers of charges adjacent to these neglected districts map out for themselves regular Sunday and week-day appointments, to which they will faithfully attend; and instead of contentedly sitting at home Sunday mornings, or snoozing Sunday afternoon, ride, or, better, walk to these appointments, if not more than three miles away, and preach to the people. Then they would not complain, as many now do, of nervous headache, dyspepsia, and rheumatism, nor find it impossible to sleep soundly when they retire to rest.

"But sink in blissful dreams away
And visions of eternal day."

2. Let the local preachers on the various

III.

Rev. D. A. Jordan, P. E. Providence (R. I.) District.

THIS is a broad question. And yet, if it were broader, it might be more satisfactorily answered. At least it would then admit of an alternative answer, which is barred out by the narrower scope of the query. The Master said, "For the children of this world are in their generation wiser than the children of light;" which statement may be susceptible of this broad exegesis, that there is a lamentable failure to apply the principles suggested by common-sense, in matters of religion.

There is no phase of our church work in which this failure is more clearly shown than in the treatment of the question which we are considering. If a man is too poor to hire a whole house for his family, he rents half of one; but if a church has, by removals, business reverses, or from any other cause lost one-half or more of its support, it usually undertakes to demand the whole service of a half-paid minister, who, soon becoming utterly discouraged, communicates his own discouraged feeling to the church, and so death to religious services follows. I said if the question were broader, it might be more easily answered. If it were, "What can be done for Christianity in the deserted New England villages?" I would answer for many places—Unite! Merge all minor doctrinal and ecclesiastical differences beneath the one great purpose of becoming and making earnest Christians. It would matter little whether the new church were Baptist, Congregational, Episcopalian, or Methodist (and it is much better that it be either one of these than that miserable, backboneless thing dubbed a "Union Church"). Then do all possible to make it succeed. But when the question is, "What shall we do for Methodism?" in these places, then the course already outlined is barred out, except in every case the united churches should become Methodist, which is quite unlikely, even in a majority of cases, in New England. Two courses, and only two, seem to me to be practicable: First, unite enough of these decaying appointments into a circuit to give a comfortable support to a strong man; or, second, unite each weak charge with a strong one.

There will be a good deal of opposition to either plan on the part of all the churches interested. The weak ones will not consent, if their consent is asked for, to be either united into a circuit, or joined with a strong one; and the strong church will most likely protest even more vigorously than the weak one against the proposed change. New England has a type of Protestantism that protests, to its own harm, and loss quite often, but still insists upon its inalienable right to protest. I see no way of accomplishing these desirable results except by the exercise of episcopal authority in "fixing the appointments." And to fix them, too, with reference to the good of Methodism, rather than with reference to the whims, prejudices, or prejudices of a local church strong or weak. If the episcopos desired backing in such cases, why should not every Conference of our church in New England consider this matter, and by vote adopt a strong resolution embodying one of these two plans, with such modifications as might be found necessary, requesting the Bishop and his advisers to "fix" the appointments as to enable him to place strong men on such circuits, and thus arrest the decay of Methodism in the deserted New England village by the same methods which gave it organic life years and years ago? I answer the question propounded thus: Make circuits large enough; or unite weak charges with others strong enough to command the best service of the best men.

charges be appointed, according to the Discipline, to regular work—the preacher in charge assigning each, according to a plan, his place of appointment for the Sabbath, and see that at the quarterly conference he gives a detailed account of his work. This would call out the talent, educate the piety, and enhance the usefulness of many of our young men, and prove a source of supply for the regular ministry of the church. This would be a practical return to the circuit system, and every available spot would be cultivated, and all their separate and now frequently divided or lost energies would prove a reflux to the centre, which would prevent stagnation and add largely to the financial, numerical and spiritual increase and vigor of the whole.

3. To help on this work, we suggest generous aid from the missionary funds of the church. Some of our New England Conferences get no aid from this source, and hence are cramped in their efforts. Why should not the Maine Conference, for instance, have \$2,000 for such work? Much of our territory is essentially missionary in its needs and poverty.

4. Above all and before all, there is needed a new infusion of life from on high, leading ministers and members to an apprehension of what Paul meant when he said, "For the love of Christ constraineth us," etc. And with Wesley to say:—

"I want an ever strong desire,
I want a calmly fervent zeal,
To save poor souls out of the fire,
To snatch them from the verge of hell,
And turn them to a pardoning God,
And quench the brands in Jesus' blood."

Enlarge, inflame, and fill my heart
With boundless charity divine,
So shall I all my strength exert,
And love them with a zeal like Thine,
And lead them to Thy open side,
The sheep for whom their Shepherd died."

Then the "Go ye" would be a mandate not waiting for conveniences and attractions, but an impulse "compelling to seek and to save that which was lost."

THE CONFERENCES.

N. E. SOUTHERN CONFERENCE.

Norwich District.

Norwich. The observance of Old Folks' day at East Main Street Church, Sunday, Nov. 18, was so successful and so pleasing to old and young, that a request had been made. First, it was old people's day indeed, a large number being present, several very aged, and one celebrating in the service her ninetieth birthday. A committee and the pastor, Rev. G. H. Bates, had sought for them. Carriages were sent, and a number rejoiced in a renewal of sanctuary privileges after a lapse of years. Then Bro. Stowe, the chorister, secured a delightful choir, the reunion by inviting all former members. This large church was supplemented by a fine orchestra. Every body sang; for the old times never sound quite so body sung; for the old times never sound quite so well as when given by those whose tremolo has come by cultivation. After an old-time anthem and

opening Scripture selections, the venerable but vigorous octogenarian, Rev. Ezra Withby, converted in Norwich many years ago, offered a prayer of wonderful power and pathos. Rev. Henry Torbush, who still preaches to the remnant of the Mohegan tribes of Indians, read from the 71st Psalm. The sermon was delivered by the editor of Zion's Herald; but who would dare describe it? We may only venture to say here that the "Submissiveness of Paul the Aged" was made to contribute most tender and touching lessons to the hour. The choir responded with "Majesty," and the flood of feeling was caught by the pastor for the collection for Conference claimants. At the close, the congregation remained to greet their venerable guests while organ and orchestra played, "Should Auld Acquaintance be Forgotten?" In the evening there were social reunion services and a full home again. The songs were those sung in the old-time social meetings. Dr. Torbush led in prayer, and Bro. Costello Lippitt, who has grown up to honor in the church, paid a tender tribute to the past and saluted the veterans who were about him. A short memorial of those recently deceased followed: Rev. N. G. Lippitt, Z. C. Crowell, Rev. Geo. Bentley, James A. Mason and Thomas Ryley being among the number. Father Withby then spoke of his early experience and the early "reformation" with great effect. And then, amid songs and shouts of victory, these interesting services, which will never be forgotten, were brought to a close with the benediction by Rev. G. H. Boynton.

MAINE CONFERENCE.

Portland District.

The Portland District Association of Methodist preachers met at Saccarappa, Oct. 29-31. Bro. A. W. Pottle, of Saco, preached an excellent sermon on Monday evening, and Bro. Charles A. Southard, of Biddeford, preached on Tuesday evening.

A. W. Pottle led the devotional service on Tuesday morning. At 9:15 the president, Bro. Wm. S. Jones, took the chair, and F. A. Bragdon, the secretary, read the minutes of the previous session. Twenty-nine ministers were present at various times during the meetings, and the salutations and handshakings were hearty and Methodist. We were sorry not to meet the editor of Zion's Herald. We will give him a cordial welcome if he comes to the next meeting.

The programme as published was followed with little variation. Rev. F. A. Bragdon read a paper upon "Young People's Societies," and Rev. Milton Pratt read one on the same topic. The discussion which followed was general, and all had something to say. It was voted that we recommend that all our young people's societies connect themselves with the Young People's Christian League.

Rev. Chas. Manger read an able review of "Anti-nomianism Revived." Rev. A. W. Pottle also read a paper on the same subject. In the papers and in the discussions which followed, reference was made to the teaching of Rev. A. B. Simpson of faith-healing notoriety, who has for two years successively held conventions at Old Orchard.

Rev. John Collins, our intimate John, read an excellent paper upon "Women in Methodism," in which he portrayed the character of the women of early Methodism. A second paper was to have been read on the "Women of Recent Methodism," but the writer was not present to read it. Tributes were paid to the grand women who in conspicuous places are honoring the church, and to the great number of our elder ladies who are a power for good in all our churches.

Bro. J. B. Lapham read a paper upon the "Vows of a Methodist Preacher." The discussion which followed showed that the preachers were aware of the comprehensive nature of the vows which they have taken, and that they are loyal to the Discipline of the church. Bro. Winkler read a paper upon "Christian Science," in which he showed, by comparison with the Scriptures, that Mrs. Eddy's teachings were not Christian, and that they were not scientific.

It was voted that a committee be appointed to confer with the Old Orchard Camp Meeting Association, and to report at our next session in regard to a release from the contract binding Portland District to hold an annual camp-meeting at Old Orchard for the next eighteen years, if certain Unitarian and unscriptural teachings are allowed to be disseminated there from year to year.

Our next session will be held in Biddeford. We were well entertained by Bro. Pendexter and the members of the church at Saccarappa. A hearty vote of thanks was given to them, and the meeting closed. Thus ended a pleasant gathering of Methodist preachers.

F. A. BRAGDON, Sec.

EAST MAINE CONFERENCE.

Bangor District.

The Bangor District Ministerial Association was held at Winterport, Me., Oct. 29-31. Bro. R. L. Nason preached a very interesting sermon Monday evening from John 17: 17.

Tuesday morning, after devotional exercises conducted by Bro. W. H. Powlesland, in the absence of the president Bro. A. Prince was chosen chairman. A few items of business were disposed of, and the programme was taken up as follows: The secretary read a paper on "Conditions Necessary to a Revival."

In the discussion which followed, it was stated that it is necessary to believe in revivals—that they mean something by way of spiritual quickening and soul-saving. "The Best Method of Presenting Truth" was discussed in a well-written essay by Bro. W. H. Powlesland. An exegesis on James 2: 10, written by Bro. S. T. Pace, was, in his absence, read by Bro. Baldwin. "The Delivery of the Sermon" was the next topic considered. Bro. W. Baldwin read a carefully-prepared paper on the subject. The writer favored the extemporaneous method of delivery. The secretary read a paper on the same subject, written by Bro. N. R. Turner, in poetic form, which was greatly enjoyed by the brethren.

Bro. H. B. Nutter conducted the devotional exercises at the opening of the afternoon session, and the programme was resumed. The reports from charges across were in the midst of revival. Alton, Belfast, Bucksport, St. Albans and Searport were reported as being especially blessed with revival influences. Bro. La Marsh, with burning words, showed "How the Sunday-school can be Made Most Efficient."

Bro. H. B. Nutter and L. W. Burrows read excellent papers on "The Office and Work of the Holy Spirit," and Bro. O. H. Fernald spoke on "The Work of the Holy Spirit in the Individual Heart."

The evening session was devoted to the interests of the W. F. M. Society, presided over by Rev. W. J. Jewell, who spoke of the work and of the needs of the society. Miss A. M. Wilson delivered an eloquent address on mission work, and our duty with reference to it. Brother La Marsh sang several songs, greatly delighting the audience. At the close of the meeting an auxiliary of the W. F. M. Society was organized.

Among the ministerial brethren present were two from sister churches, also Bro. Nanton, Fernald and Jewell from Bucksport District, and Bro. Gross, of Winterport, and Murphy, of Belfast. These brethren contributed much to the interest of the meeting by freely participating in the discussions. Brother Gross is resting (?) this year and enjoying his superannuated relation by preaching twice nearly every Sunday and doing pastoral work "in the regions beyond."

Brother La Marsh invited the Association to hold its next session with the Searport church, and the matter was referred to the standing committee. The thanks of the Association were extended to the pastor and to the people at Winterport for their kind entertainment.

J. R. CLIFFORD, Sec.

Our Book Table.

THE BROTHERHOOD OF CHRIST. By Low Lawless. Illustrated. Price, \$3.50. Harper & Bros.: New York.

The pleasant anticipations with which one opens a beautiful book by the author of "Ben Hur," are not quite realized as the tale progresses. The volume is dedicated "To the soul of my mother in the ultimate isles of the blest. She knows all the things which this little book proves me to have been only dreaming."

Into the fabric of the narrative, the foundation of which appears to be firmly laid in the sacred Christian writings, are woven many traditions from the chronicles of "the fathers," together with the speculations of a certain "Uncle Midas," who in his luxurious library on Christmas Eve, entertains a group of young people who have left their music and dancing and feasting to ask him to talk to them about the early life of Jesus. The book is issued by the Harpers in superb holiday form—heavy paper, large type, wide margins, with fourteen full-page illustrations, exquisitely engraved, and bound in dark blue Levant, with ornamental borders in gilt.

LAMIA. By John Keats. With Illustrative Designs by Will H. Low. Price, \$5. J. B. Lippincott Co.: Philadelphia.

It is a gratification to those whose means would not permit them to purchase the *édition de luxe* issued ten years ago, that the publishers have brought out this elegant volume containing Low's exquisite illustrations, which lose none of their charm in this new setting. Paper, letter-press, illustration, and ample binding of pale green and gold, are all that can possibly be desired for a holiday gift-book.

HERMANN AND DOROTHEA. By Johann Wolfgang von Goethe. Translated by Edgar Alfred Bowring, Esq. B. With Engravings by Hermann Faber. Price, \$3. J. B. Lippincott Co.: Philadelphia.

In a thin, gilt-edged quarto, with attractively designed terra-cotta cloth binding, the publishers have for the holidays a pleasing and quite satisfactory translation by Bowring of Goethe's "Hermann and Dorothea," illustrated by a half dozen pretty etchings by Hermann Faber.

THE TRAVELLER. By Oliver Goldsmith. With Engravings by M. M. Taylor. Price, \$3. J. B. Lippincott Co.: Philadelphia.

This long-time favorite comes out this year in a delightful new dress, uniform in size and style with the "Hermann and Dorothea" noticed above. The text of the poem is printed on only one side of the heavy paper in clear type, and the whole is exquisitely illustrated by six beautiful etchings. No mistake will be made in selecting this book as a Christmas gift to a friend.

BITS OF DISTANT LAND. S. B. Edited and illustrated by Susan Barstow Skelding. Price, \$1.50. Frederick A. Stokes & Brother: New York.

The publishers have spared no pains in the preparation of this handsome holiday volume, which contains poems from the writings of well-known authors, with eight full-facsimiles of water-color drawings by Harry Fenn and Susan Barstow Skelding—"The Sea of Galilee from Tiberias," "Morning, Venice," "Church of the Nativity, Bethlehem," "Astrakhan," "The Mount of Olives from Jerusalem," "The Bay of Naples and Vesuvius," "Jerusalem from Mt. Scopus," "On the Coast of Holland."

The covers of the book are in delicate brown tint, with gilt ornamentation and black lettering, and with a divided portion of airy pink, blue and gold arabesque on a white ground.

SRA COTTE VIEWS HERE AND THERE. Edited and illustrated by Susan Barstow Skelding. Price, \$1.50. New York: Frederick A. Stokes & Brother.

A choice and unique souvenir is this quantity of twenty pages, bound in stiff white covers with raised edges, tinted with gilt and white cord, and ornamented with tinted seaweeds, a square of pink cellulose giving the title in odd lettering. Poetical selections are given from B. W. Proctor, Felicia Hemans, Byron, W. M. Praed, and Rossetti, and the illustrations are full-page fac-similes of water-color drawings of "Dutch Pinkies of Scheveningen," "On the Cornice of 'Alexandria,'" "On the Coast of Holland."

The book comes in a neat box, and will be a very acceptable present.

THE BIBLE SONGS, AND OTHER POEMS. Illustrated. Price, \$1.50. Boston: Estes & Lauriat.

The "other poems" in this attractive gift book are Moore's "Song of the Spirits over the Waters," "A Canadian Boat Song," "London," "Song of the Silent Land," and Scott's "Song of the Imprisoned Huntsman." The illustrations are a good taste and admirably engraved under the supervision of George T. Andrew.

BOOKLETS. Twelve kinds, ribbon-tied. A. D. F. Randolph & Co.: New York.

In delicate pink, blue and white mottled stiff paper covers, tinted with narrow ribbon, a set of twelve ribbon-tied booklets, largely of a consolatory and helpful character, are issued—each a choice little Christmas gift to send to any friend needing sympathy and encouragement. The titles of the booklets are as follows: "Sometimes," "Beyond the Shadows," "The Master's Self," "How He Knoweth," "How We Want Him," "Why He Leads Us On," "Your Birthday," "Thou and I," "His Name," "Tired Mothers," "The Secret of Content," "All's Well, Hallowed."

THE BIBLE. By Edgar Allan Poe. 75 cents. E. P. Dutton & Co.: New York.

This favorite poem by Poe comes out in its attire for the holidays, lithographed and printed by Ernest Nister of Nuremberg. The book is very pretty gotten up, with stiff card-board covers, pasted, tinted, gilt edges and artistic interior.

O LITTLE TOWN OF BETHLEHEM. By Philip Brooks. 75 cents. E. P. Dutton & Co.: New York.

This beautiful poem by the beloved rector of Trinity Church, Boston, receives a charming setting in this illustrated book, lithographed and printed by Ernest Nister of Nuremberg. An acceptable Christmas offering.

FAMILIAR RHYMES FROM MOTHER GOOSE. With New Pictures by Gustav Loomis. Price, \$2. E. P. Dutton & Co.: New York.

No matter how many books the little folks may have written and illustrated, dear old Mother Goose never loses her own special corner in the childish affections of every succeeding generation. But nowadays most beautiful editions than could be dreamed of years ago are provided by enterprising publishers. What new treasure could find its way into the Christmas stocking of the household past this alluring book, with skillfully drawn, brightly colored and tasteful pictures by Chester Loomis?

A SNOO BARK. Merry Rhymes for Pleasant Times. By G. Clifton Bingham. Price, 50 cents. E. P.

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[Entered at the Post-office, Boston, Mass., as second-class matter.]

Zion's Herald.

WEDNESDAY, DEC. 5, 1888.

THE UNCHANGEABLE MAGNET.

The common people heard the Christ gladly. He drew them to Himself everywhere in His earthly ministry. They followed Him from Judea to Galilee, and thence to Perea. If He stole away in the night hour for much-needed rest, the multitude were on His trail and had found Him in the early morning. The rabbi despised and spurned women, but they flocked about the Christ and were graciously welcomed by Him. The disciples roughly bade the children to depart, but Jesus at once said, "Suffer the children to come," and they rushed into His open arms. Thus did Christ everywhere draw the people to Him.

If the ministry and the membership of the church are thus filled with the spirit and mind of Christ, they will attract humanity to them. The heart-hunger of the soul is no less intuitive and keen than in that olden day. The Christ manifested in the lives of His followers until they look, speak and act like Him, will be an irresistible magnet.

Ah! just here is the difficulty. We are obscuring the Christ. It is possible to present doctrine, reform, and even the ministrations of the church, in such a way as to hide Jesus, so that weeping Marys shall go away saying, "They have taken away the Lord, and we know not where they have laid Him." We never could hide the people because they did not flock to the sanctuary; but rather, by this fact, were driven, in great humiliation and self-censure, to ascertain wherein we were concealing the Christ. The minister who thus censures the people utters the severest indictment against himself.

THE TRIALS OF AGE.

Trial is the universal lot of man. No period of his life is exempt. Each has joys and sorrows peculiar to itself. Age, in this particular, differs from earlier parts of life only in the specific character of its trials. Youth has inexperience, restlessness, hot blood; but age is tested in the opposite direction. The fever of youth is over; the full vigor of mid-life has declined, and the fires of passion and enthusiasm have burned low. The freshness of spring, the flush and exuberance of summer, are no more; "the serene and yellow leaf" has become a sober reality. The existence of these facts imply certain others which never fail to impress the imagination and heart of persons in advanced years.

The gradual but inevitable falling of strength and of the faculties of body and mind has been often noted as the sure mark of age. Decay has come which admits of no remedy, no repair. From sickness and weakness, in earlier periods, one rises again to his old status; but now recuperation is impossible. The time of planting and growth has passed; the secure garnering in the golden autumn is all that remains.

Even more than this slow decay does the man in advanced life feel the dropping out from the ranks. The army moves on, the rush of battle and shout of victory are heard in the distance, stirring once more the sluggish currents of his blood; but a sober, second thought convinces him that his hand can no longer wield the baton of command, or seize the musket. The great Captain passes the command over to younger hands. The merchant prince closes his ledger, disposes of his stock, and commits the fortunes of trade to a generation full of hope and courage. The lawyer surrenders his briefs, and the eloquent orator and popular preacher descends from their elevation. They have become afraid of that which is high. Young hope and fresh blood alone venture to mount the throne, vacated by former masters of command.

Again, as the aged look about them upon ranks once full and animated by the heat of contest, they are startled by their lines on all sides. The battle has been furious, and as the smoke drifts away, the remnant begin to realize how many have fallen by their side. The revelation is startling. The wonder is not that so many have fallen, but rather that any remain; and as the battle still goes on, they are sure of being hit. It is a war of extermination, in which every soldier is to perish. From the old man's side the vast majority have already passed on; the stragglers

remain as the dusk of evening settles on the field.

The aged who have passed the meridian and gone far on the decline, see more and more clearly each day the marble city amid whose silent avenues and dusty chambers their road is to end and they are to find repose in the great caravansary of the dead. Sobering visions come with the decay of age. If some, through care or devotion to pleasure, remain thoughtless or careless to the last, many more than we usually suppose begin to think. The subject is pressed upon them. The open tomb, the inevitable decay, the changed scenes around, are object-lessons by which God speaks impressively to the hearts and consciences of men. To the exhortations of man the ear may be closed; but the many voices of Providence are sure to be heard, and we trust, in more instances than we know, to be heeded.

We have, in these paragraphs, touched the shady side of old age; it has a bright side as well which cannot be here treated. The dash of sunlight which often bursts upon this period, or the serene twilight of the later hours, must await another writing.

NO-LICENSE.

These words are made gratifyingly familiar. We trust they have been made equally significant and authoritative. We present them again for emphasis and perpetual iteration. This fact means that the ideal for the community, State and nation, is that traffic in intoxicating liquors is dangerous and ruinous to body and soul, and shall not, therefore, be sanctioned by law.

The conscience of the individual and the commonwealth should be held to this standard. It can only be done, however, by perpetual vigilance and alertness, and by tolerant but frank discussion of all the remedies proposed and interests involved. The most harmful foe to prohibition or no-license at the present time is the scheme of high license. This is made especially dangerous because it is presented by many of the friends of the cause of sobriety, and sincerely believed by them to be the best method to restrict the sale of intoxicating drinks. These worthy advocates of the cause of temperance have seen the prohibitory law tested. They pronounce it measurably a failure. They forget that the very same reasons which made the prohibitory law unsatisfactory will make the measure restrictions connected with high license even more impotent. License, in any form, is taken by the ordinary mind to mean unrestrained liberty. High license soon degenerates to low license, and then to utter lawlessness. The States which have tested both the prohibitory and high license laws declare in favor of the former, and are moving to return to it, or have already made the change.

The most prominent advocate for high license who has recently had the public ear is the Hon. Warner Miller, of New York. Indeed, in a heated State and national campaign he has made this topic the basis of his logic, persuasiveness and eloquent appeal. It is well understood that the Herald does not call in question the sincerity of personal convictions, nor does it abridge the liberty of expression. At the same time, some frank word is needed in this matter, and we propose, with the utmost kindness, to pen it. Warner Miller is an honored and conspicuous member of the Methodist Episcopal Church. He does not, however, speak the conviction of the church on this vital matter, nor of any considerable portion of the ministry or laity. The Methodist denomination is unequivocally and vehemently opposed to license in any form. Hon. Warner Miller was a distinguished member of the last General Conference, so recently held in New York. The Bishops in their quadrennial address thoroughly presented the subject of license or prohibition. It was declared of the liquor traffic that, "It can never be legalized without sin." The General Conference expressed favorable and nearly if not quite unanimous approval of such declaration. Warner Miller, as an interested and active part of that delegated body of the church, uttered no word of dissent, pleaded no possible case of exception, and, as we understand, concurred in the sentiment expressed by the Bishops. It did, therefore, to many have the look of a rather speedy conversion, and seem somewhat incongruous, when this honorable gentleman, in a few weeks, announced himself the champion of high license, demanding that it be made the pivotal plank in the Republican platform of New York State in which he was the nominee for Governor. The same gentleman is reported to have said recently that the Republican Party is unequivocally pledged to the theory of high license. But here surely he does not speak with authority, nor in harmony with fact. Indeed, it is unkind, and an untrue defamation of the Republican Party. The trend of the party in State legislation has been toward the prohibition of this illegitimate business.

We desire to say, therefore, that Warner Miller speaks only for himself, as he has an undoubted right to do. He neither utters the sentiment of the Methodist Episcopal Church nor of the Republican Party. We should much prefer to accept the word of our able Senator from Massachusetts on this question. It was alike honorable and significant for him to preside and speak at a meeting held in the interest of no-license at Worcester on Sabbath afternoon, Nov. 25. We take pleasure in presenting Senator Hoar to our readers in the important and earnest words then spoken:—

"I cannot, of course, being absent from home the larger part of the year, presume to give an opinion upon this interesting subject which would be entitled to any considerable weight; but I could not claim to be an intelligent citizen, or a good citizen, unless I had reflected a good deal upon this topic. Under what influences poverty decreases, under what influences crime diminishes, under what influences the American home, the Worcester home, becomes a scene of happiness, contentment, prosperity, affection and peace is, of course, a question which no man worthy of mankind can fail to regard as one of the most important that can be presented. I have always believed in two propositions—first, that the best possible policy of dealing with this great evil of intemperance is the policy that totally prohibits the sale of intoxicating liquor as a beverage. Second, that no policy can be of any sort of value which is not supported by a constant, rigid, interested public sentiment on its side. I suppose the temperance sentiment of this commonwealth reached its highest point just before the enactment of the Maine liquor law in 1852. I had the honor to be, at the age of twenty-five years, a member of the Legislature which had to do with framing that law, and I took an active part in it. While it accomplished a great deal, I am bound in all candor to say that the good effected by it was accompanied by a great deal that was not so good. After its passage, temperance men ceased the active work they had been doing in molding the public sentiment of the commonwealth in favor of prohibition. Now, I believe that the best thing to do is to exact that there shall be no sale of intoxicating liquor as a beverage. But the law will be a dead letter, and will be repealed unless it is supported by the same vigorous and constant effort that is now being exerted in favor of 'no-license.'"

In these last sentences the plain but much-needed warning to sincere prohibitionists is spoken. Here has been the irreparable mistake. We have fancied that to put a strong prohibitory law upon the statute-book would be enough. When this was done, instead of seeing to it, as we must, that the law is properly executed, we have spent our strength in criticism and censure of somebody because the stringent enactments were not enforced. A prohibitory law with the same public sentiment to sustain it that lifted it into a statute is the only successful way of dealing with the drink traffic and habit.

POINTS.

—Methodism appropriates the four points of the compass.
—The Herald family rejoices in phenomenal enlargement.
—President Harrison will form his own cabinet.
—Minnesota Conference decreases on all collections save one.
—Boston will have a Methodist Hospital.
—Idaho Conference is four hundred miles long by two hundred wide.
—Did you read Judge Hitchcock's remarkable paper, last week, upon "Our Church Economy?"
—Romanism canonizes Mary, Queen of Scots, as a martyr.
—The Bishop of Liverpool would employ lay preachers in everything except the sacraments.

—The English people are again in raptures over the singing of Sankey.
—The Ecumenical Council in 1891 of all branches of Methodism is an assured success.

—It is a pity that so much of the strength of the minister must be exhausted upon the church.

—The church should help the minister to seek and to save the lost.

—The Herald would like to hint that curiosity may become an unendurable impertinence.

—Now is the time for revival effort in all our churches.

—Doubt linked to the spirit of honest inquiry, is better than blind and superstitious credulity.

—Bishop Mallien is privileged to spend his Thanksgiving in New England.

—He gives thanks best who has made others most thankful.

—Do you know, personally, what is meant by the phrase, "a passion for souls?"

—The pledges toward the liquidation of the People's Church debt are being very promptly paid.

—The word "religion" is used only five times in the Bible, and every time with a bad sense.

—The most devout people we have chanced to know have said least about personal piety.

—The crucial test upon the aged disciple is to show that he has grace enough to be patient, gentle, hopeful.

—"Christianity distinctly places righteousness of character and living above religious observances."—Wolcott Calhoun, D. D.

EDITORIAL NOTES.

Industrial Fanaticism.

Man is subject to crazes, which sometimes take an industrial turn. One of these industrial crazes is disclosed in the course of the Knights of Labor, whose twelfth annual session has just closed at Swanton, N. H. Its original aims and purposes the organization was suggestive and educational. It included all trades, organized locally rather than on the basis of craft. So long as the managers consented to operate on these lines, the order was helpful to the working man; but as numbers increased, the heads of the ambitions were turned. They aspired to be dictators in the industrial world; and the 50,000 members of 1882 became in 1886 a million. In 1882 they adopted the strike and boycott to bring the world to terms. For a period Master Workman Powderly seemed to be the most powerful man in the nation. The motion of his finger swayed the whole order, and his word of command closed factory and shop. Men bowed to the order as a supreme authority, and deemed that they had found a solution of the labor problem. Parties feared the new power, and Congress sought the counsel of the chief in making laws relating to industrial matters.

The success of this remarkable order has been its ruin. The million of two years ago has fallen to 200,000, with a strong downward tendency in full operation. The strike feature has proved unendurable, and has brought a reaction which threatens the annihilation of the order. If able to rally from the collapse, it will be only by the abandonment of this objectionable practice and a return to the original status.

This wild experiment contains a lesson for the working-men of America. Contains, unexpressed by fact and experience, are very safe guides, especially in practical affairs. The course of the Knights, too, must convince every thoughtful person of the incompetency of a popular organization to deal with matters of the business world. Had heads obtain control, and wise counsel, as in this instance, prevail to the discredit of the order. Association in business can prove a success only when the selection of partners is carefully made with an eye to practical qualifications. No corporation would be safe if exposed to popular control.

The jealousy of capital is an unhealthy symptom in these late labor movements. To the property of labor, capital is indispensable; it is, indeed, the best friend of labor. In his greedy capital, or rather in his greed to kill the goose which lays the golden egg. It is to

be hoped that the severe lessons of the recent past will induce our labor reformers to confine their efforts in the future to more practical and less dangerous methods.

The Marriage of the Seas.

The Atlantic and Pacific are at last to be united in indissoluble bonds. The death of Capt. Kade put an end to the ship railway across Tehuantepec in Mexico; and M. de Lesseps' tolls at Panama, with a debt on his shoulders of \$420,000,000 rendering his success doubtful. Meantime the Maritime Canal Company of Nicaragua, just chartered by Vermont, has surveyed the route through Lake Nicaragua and the river San Juan, and secured the pledges for the \$55,000,000 requisite to complete the enterprise, in 1894. The distance from sea to sea is 169 miles. These, 140 miles are in the lake, and 29 only will require canalization. Though beset with grave difficulties of conformation and climate, the undertaking is thought not to be beyond the ability of the engineers and the company to overcome.

From the completion of the canal two consequences, important to the people of the United States, will flow: 1. It will take the authority of the great Republic to the isthmus. This may not be designed, or, indeed, desired by the American government; it is, nevertheless, involved in the transaction. "There will come upon us, with the responsibility of our own interests, some duties with reference to those nations of Central America whose military establishments are too limited to defend themselves. Upon the United States must undoubtedly fall the duty of sustaining their autonomy and defending them from oppression. This result must come, but until it does come we have only to insist that the canal shall be neutral, and that all nations shall be welcome to it." The result will come much sooner than we might suppose. The vast commercial and naval interests to centre there will require a strong arm; and that arm will not be found among the small and weak nations of the isthmus. That the United States will allow any other strange government to interfere and act as a police force, need not be considered for a moment. The Monroe doctrine means the ultimate appropriation of the lands to the south. The canal will hasten on this broader interpretation. 2. The canal will change the route of the world's commerce. In glancing across the centuries, we find the centre of trade moving westward from Tyre, Ephesus, Constantinople, Venice, Genoa, Cadiz, Lisbon, onward to Holland and London. In London, the centre of trade has long remained, waiting to emigrate to the New World. The Nicaragua Canal will hasten the movement. New York will become the entrepot of the world, the London of the West.

PERSONALS.

—Prof. and Mrs. Buell, and Prof. and Mrs. Mitchell, tendered the students of the School of Theology a handsome reception on Thanksgiving night. Prof. Buell's parlor was brought into requisition for the social, and the collation was served within the wisdom-weighted precincts of the college library.

—Rev. George L. Story, of Franklin, Vt., is our regular correspondent for the St. Albans District.

—The Southern California Christian Advocate reprints the article of Rev. M. W. Prince, D. D., on "Ministerial Methods and Habits."

—Rev. C. H. Farnsworth and wife, of Plainfield, Vt., made us a pleasant visit, recalling happily our relation to our first love, the Vermont Conference.

—Rev. C. M. Melden, of Northampton, at our request has prepared an article upon Geo. W. Cable, which will soon appear in our columns. Mr. Cable's home is in Northampton.

—Our old friend, Prof. J. B. Southworth, looked in upon us on his way to Newburyport to deliver the first of a series of lectures in Massachusetts.

—Chaplain Beaudry has prepared for the columns of the Herald a most interesting article upon the conversion of Joseph Cook.

—Rev. George H. Bates, of Norwich, Ct., certainly knows how to make "Old People's Day" interesting and impressive.

—Rev. D. Atkins, pastor of the M. E. Church in East Templeton, Mass., for more than four weeks has been seriously ill with an attack of acute bronchitis, attended with fever. Some two weeks since a council of doctors regarded his case as extremely critical. He is now slowly recovering, and hopes in a few weeks to resume his labors.

—W. T. Harris, LL. D., is to give a remarkably able course of five lectures on "Educational Psychology," at Fiske Hall, Boston University, at 4 o'clock, Dec. 5, 7, 12, 14, and 19, prior to his Western lecture tour, which takes him from New England after Dec. 22 for several weeks. It is not too much to say that this will be the most valuable course of five lectures upon this subject yet given in this country. It is thought that many teachers, students in normal schools, preachers, lecturers, and literary people will be glad to avail themselves of the course, and tickets can be secured of Dean W. E. Huntington at the University, by application in person or by mail, or at the door. The price for the tickets is \$2 for the course; 50 cents for single admission.

—Rev. S. C. Keeler, of Concord, N. H., preached an able and trenchant sermon, Nov. 25, on "The Uses and Abuses of the Tongue," which is printed in the Daily People and Patriot.

—Dr. J. H. Mansfield, Dr. L. B. Bates, and the residue of the party, sailed for home, Nov. 22, and we expect to see them face to face before the issue of this paper.

—Prof. Daniel Dorchester, Jr., and wife will have the tenderest sympathy of their large circle of friends in the very sudden death of their beautiful boy Howard, which occurred on the morning of Wednesday, the 29th. Prof. Dorchester now resides in Malden.

—Huxley says of Darwin in his school-boy life, that he was "neither apathetic, nor one-sided"—which, in brief, is saying a very great deal.

—We are happy to announce that Dr. Dorchester's new work, "Romanism versus the Public School System," is just issued by Phillips & Hunt of New York. The book is timely, able and comprehensive. Dr. Dorchester is a specialist on these lines, and writes with critical but fearless loyalty to the truth. Our readers will take notice that as this volume is published by our Book Concern, it will be included in our premium list.

—Apropos of the celebration of "A Century of Christian Song," as connected with Charles Wesley, on the 9th inst., we have requested Dr. S. L. Gracey to prepare the article on "The Bard of Methodism," which appears on our first page. It is, therefore, particularly pertinent and instructive.

—Bishop William Taylor started for his field of labor in Africa, Nov. 30, on the steamer "Gallia." There was a farewell service in his honor at the Jane Street Church. The edifice was crowded.

—On the return of our ministerial tourists from Palestine, they spent a Sabbath (Nov. 4) in Smyrna, Asia Minor, where they attended religious services in the Seamen's Bethel, Dr. L. B. Bates preaching from Acts 27: 44. The room was well filled with sailors, some of whom had worshipped in the East Boston Bethel. Remarks were also made by Bros. Mansfield, Odell, Fowler, Gill and Dearborn. The hour was a one of great profit.

—Rev. A. E. Drew, of Stafford Springs, Conn., has asked to be excused from the pastorate of his church after January next, on account of continued ill-health. The case is in line trouble, with which he broke down in Fall River two years ago, and demands a release from mental care and work. With his love for the pastorate, it is a great sacrifice. The church kindly offers him a prolonged vacation instead, but his physician advises at least a year of rest from study and ministerial care. The year has been a prosperous one to the church.

—We learn just as we go to press, that the mother of Rev. C. H. Farnsworth, of the Vermont Conference, died at Providence, R. I., on Sabbath morning. She was eminently a good woman and for many years a member of the Methodist Church. She went from her home (Northfield, Vt.) to Providence on a visit a few weeks ago and there suffered a paralytic shock.

BRIEFLETS.

—The Southern Christian Advocate is pleased to say that "The condemnation of the Herald's sermons for a single issue of Zion's Herald" was a clever piece of editorial enterprise.

—The Herald is attempting for a series of articles from specialists on Sunday-school methods and work.

—In the rapidity of the presswork and folding and mailing of the Herald, it sometimes happens that an imperfect copy is mailed to some of our readers. This is an oversight which is regretted, but which cannot well be helped in mailing thousands of copies of any paper, and the publisher would be glad in all cases to furnish, upon notice, a perfect copy.

—Our readers will be glad to know that "Manhattan," who gave us such an excellent and interesting report of the meeting of the Missionary Committee, is to become our permanent New York correspondent.

—We have just had a call from a stationed minister in Southern California. We confess that his realistic descriptions of that country—of the destitute condition of the people who have flocked thither under the recent craze, of the meagre possibility of securing a livelihood to the new comer, and much, very much more, which we must fully believe—some of what the roseate hues of the Pacific Coast with which the tourist has colored it.

—For a certain class of invalids the mild and mellow climate may be undoubtedly helpful, but vigorous and fairly prosperous New Englanders will do well to make thorough inquiry before emigrating with the intention of permanent residence.

—So far as we can learn from personal inquiry and from our exchanges, our churches are not anxious to take advantage of the extension of the time-limit.

—The editor much regrets that he cannot respond favorably to all the hearty invitations that reach him. Within three weeks have come requests to attend the dedicatory services of three new churches, but prior engagements rendered it impossible to be present.

—Our esteemed contemporary, the Watchman, publishes the poem, "The River in November," written especially for the columns by Meta E. B. Thorne, without the proper credit. We take it for granted that this was an inadvertence.

—What better Christmas present for your friends than to secure Zion's Herald for them for one year? Such a gift will have much of permanency in its ministry of good and of joy.

—We notice that at a gathering of the Episcopal clergyman of a distant city, the question whether clergyman should marry, was freely discussed. It is reported that all the married men said no, and all the bachelors yes. We leave the subject to our lady readers to point their own moral.

—In the able, practical, and critical symposium on our second page, on "What shall be Done for Methodism in the Deserted New England Villages?" by three of our most efficient presiding elders, we have launched discussion upon a subject of the highest and most vital importance. We desire to make the Herald the forum for frank and sincere consideration of such living topics. This matter is of so much import to our denomination that we invite any other presiding elder, or any who have served in that capacity in New England, to make any suggestions in response to the inquiry not already made. If done with studied brevity, we will gather up into a supplementary symposium.

—The enlarged circulation and reach of the Herald in its constituency is bringing in such a volume of voluntary but excellent matter for our pages, that it is absolutely impossible to use it. We are doing the best we can under the circumstances, and probably as well as those would do. If in our place, who wonder that we cannot find space for everything, we are receiving every week twice as much as we are especially surfeited with poetry.

—We were pleasantly reminded of the thoughtful kindness of two clergymen at Thanksgiving-tide the following evening. We saw a young lady open and read a genial invitation to spend Thanksgiving day with her pastor. She was away from home, and his thoughtful kindness contributed heartily. Again, a young man, isolated in a great city, spoke to us with tender gratitude of the thoughtful kindness of his pastor in inviting him often to his home for an evening, and to sit at his table. Such attention as this to the homeless young ladies and gentlemen of our congregations, is unspeakably helpful, and is most gratefully appreciated.

—Is not this matter of begging, through agency of the circular-letter-copying-and-distributing scheme, for every conceivable enterprise, becoming an unbearable nuisance? The Herald thinks so, and therefore says it.

—The series of lectures which Rev. T. H. Packard is delivering in his church—Trinity, Charlestown—are particularly interesting and instructive. There are five yet to be given, as follows: Dec. 5, "Signs and Scenes in Palestine;" Jan. 2, "Constantinople, the Queen City of the East;" Feb. 6, "Life among the Alps;" March 6, "Paris, the Magnificent;" April 3, "Ramblings in London." All are beautifully illustrated by the stereopticon. We have heard the two already given, and commend the lecturer to the favorable and thoughtful notice of those who are preparing courses for the season.

—We have just learned of two Methodist churches in a New England city with a board of stewards of thirteen each, and in one case only two are taking a denominational paper, and in the other only five. There are twenty-

six representative Methodists, seven of whom keep in touch with the work of the church at large. It need not be added that Methodism has never reached any relative success and prestige in that city. The first work of the faithful pastors of those two churches is to bombard with the religious press the inexcusable indifference and ignorance of their official boards. As a faithful pastor in Vermont just writes: "My official board shall have Zion's Herald if I have to pay for it in cash case. I will do it as missionary work." We believe, with Bishop Foster, that "no man should be allowed to serve in such capacity who does not take some one of our church papers."

—The editor enjoyed the entire day last Sunday with the First Methodist Church at Taunton. The Sabbath-school, under its able and successful superintendent, is in a most prosperous condition. We were especially interested in the infant department, which has at its head Mrs. Mary C. Patten, who is now 93 years of age, and who has had uninterrupted charge of the work for forty-eight years. She is greatly beloved and revered by the children and the entire church. The congregations in the afternoon and evening were large and appreciative. This church impressed us most favorably, and as a plant, and with the field, for the largest society in New England. Rev. H. B. Cady, the faithful pastor, is convalescent, and hopes soon to be able to resume his work.

—Our readers will be glad to learn that the Chaplain Louis N. Beaudry will furnish for the Herald as a second series of army and prison experiences the following subjects: "My Capture and Journey to Richmond;" "First Time Under Fire;" "Mosby and his Guerrilla Bands;" "The Wilson Raid in Virginia;" "Narrow Escapes;" "Warlike Sentiments in Virginia—Whites and Blacks;" "The Flower on the Thorn;" "Beautiful Scenes in War;" "Moral Effects of Army Life."

—See notice of lectures at Tremont Street Church, on page 5.

30 DAYS.

In 30 days every preacher who has not done it, may double his Herald list. In 30 days every reader, who will, may secure for the Herald one new reader. In 30 days many people of means should help those less favored to a year's subscription to the Herald. In 30 days the young people's Christian Leagues, in view of the assurances to the Herald, should secure at least 500 subscribers to the League issue. The next 30 days closes for the year the regular subscription era to the Herald. May we not hopefully call upon all friends of the Herald for special service in the next 30 DAYS?

THE NEW SUNDAY-SCHOOL MOVEMENT.

AN APPEAL TO THE M. E. CHURCHES AND SUNDAY-SCHOOLS OF BOSTON AND VICINITY.

At a recent session of the Boston Methodist Preachers' Meeting, a large committee was appointed, with full power, on the "Increase and Improvement of the Methodist Episcopal Sunday-schools of Boston and Vicinity." That committee surveyed the field, and at a fully-attended meeting unanimously adopted the following plan of work:—

1. The delivery of discourses, at an early day in all the churches, on the Sunday-school as the People's Bible School.

2. Making the study of the Scriptures the subject of one or more Sabbath evening services in each church, to be addressed by the pastor and members of the school, for the purpose of securing the attendance of a larger number of young people.

3. The systematic canvassing of the territory represented by each church and school.

4. The establishment of mission schools by separate churches, or by two or more Methodist churches.

5. The publication, in Zion's Herald, of a series of articles appropriate to our work.

6. The holding of occasional assemblies of Sunday-school workers.

7. The reciprocal visitation of the schools by visitors appointed by the several Sunday-school boards or by the pastors and superintendents.

8. Monthly reports by the pastor or superintendent to the secretary of this committee, stating the special work done in each school, and the progress made.

In order to insure efficiency in these lines of effort, more than a hundred churches have been organized into districts, and a live and earnest man appointed chairman of each. Circulars containing the plan of work and of the districts have been forwarded to the pastors, and it is hoped they will be turned to good account. The articles contemplated in the plan will be prepared by prominent clergymen, and will appear as a weekly series. Our schools compare favorably with those of other denominations, yet we have abundant reasons to improve them; and the first thing to be done is to elevate the Sunday-school as an institution. It is no longer a school for children alone; it has advanced with the growth of ideas, till it has become, in the better conception of it and in fact, the "People's Theological School," or "Bible School," as such it must be conducted. One-half of the time formerly spent in preaching the Gospel has been devoted to this institution, yet the church and the home fall to reap corresponding benefits, and mainly because it is so often presented as belonging to children only. The people of all ages need this institution in its highest and best development; and the Methodists, who have introduced into the Sunday-school nearly all of its vital elements, should quickly take the lead in making it the People's Bible School.

Many schools can be improved in some of the following particulars: The classification of the scholars on the basis of age or association; the collection of the classes according to sex, age, and size; so as to give the school an attractive appearance; the registration of the scholars, giving family residences and so forth; a diversity of exercises, so that every Sabbath shall present something new; giving due prominence to young people in all school operations; a report every Sabbath to the school of the attendance, amount of collections taken, and additions to the members; monthly reports by teachers to the members; school board of gains and losses, and the reasons for the losses; kind and respectful deportment of all the members; quietness in the hour of recitation; orderly movements in the school-room; definite and illustrative teaching; the prevalence of religious influence. These, and many other items imperatively demand the attention of pastors and Sunday-school officers. We should, if possible, bring our schools up to the highest point of efficiency, so that people from other States of the Union, and from other countries, could probably study them. Where are our model schools now? Let those answer who know.

A great increase of membership is possible. This Conference year should show a gain of 20 or

25 per cent. in the enrolled membership. In Boston alone there are about 160,000 persons from five to thirty-five years of age not connected with

The Family.

THE YEARS.

BY ELLA C. G. PAGE.

Once a vision saw, with spirit eye,
Transcending aught within this sphere;
A long procession saw I, moving by,
The mighty phalanx of the bygone years.

The first came on with features half revealed,
Half veiled in mist from the beholder's ken;
Upon its brow I saw this legend sealed:
"I am the First of all the Years of Men."

A multitude came following. I saw
Years of great deeds and actions grand, sublime;
The birth-years of the heroes, I saw
Saw, slowly filing down the aisles of Time.

One "monest they moved majestic" death a star
That burned with glory like the rosy morn;
It called exultant to the years afar,
"I am the blessed year when Christ was born."

Another wept with moanings low and faint,
"I am the year when Christ was slain;"
Then all the years made answer to her plaint,
"Take heart, sad sister, He arose again!"

Some years came blithe, and bore in either hand
Such wreaths of bloom I hoped they ne'er would cease,
And chanted as they vanished, hand by hand,
"We are the best and holiest years of Peace."

And others lifted brutal eyes of hate,
With features seamed and hacked by many a scar,
With brandished swords they trod with martial gait,
And clamored, "Lo! the dreful years of War!"

Next came one, white-robed, holding to the skies
Fetters all broken, iron chains unbound;
Set like a crown above her dove-like eyes,
"Freedom," in golden letters, wreathed around.

I saw them pass. Then turned and lo! a host
Behind me came. Their number none can tell,
Pale as the phantoms of a long dead ghost,
I saw them onward come, like ocean's swell.

Far down the aisles of time their footsteps rang;
In solemn file they came—the Years to Be;
And as I moved to meet them, lo! they sang
As they drew nearer yet, these words to me:—

"One Year amongst us comes, queen of the whole,
(She comes in turn to all of mortal birth.)
That with pale lips shall whisper to thy soul,
"I am the Last of all thy Years on earth."—
Methuen, Mass.

SOME DAY.

Some day—so many tearful eyes
Are watching for thy dawning light!
So many faces toward the skies
Are weary of the night!

So many falling prayers that reel
And stagger upward through the storm;
And yearning hands that reach and feel
No pressure true and warm!

So many hearts whose crimson wine
Is waited to a purple stain,
And blushed and streaked with drops of brine
Upon the lips of pain!

Oh, come to them—those weary ones!
Or, if thou still must bide away,
Make stronger yet the Hope that runs
Before thy coming smile.

And haste and find them where they wait,
Let summer winds blow down that way,
And all they long for, soon or late,
Bring round to them some day.

—James Whitcomb Riley.

THOUGHTS FOR THE THOUGHTFUL.

We have not a notion what an amount of waste of power there has been in our lives; we never measured out the odd corners and the undrained bits, and it never occurred to us what good fruit might be grown in our straggling hedges, nor how the shade of our trees has been keeping the sun from the scanty crops. And so, season by season, we shall be sometimes not a little startled, yet always very glad, as we find that bit by bit the Master shows how much more may be made of our ground, how much more He is able to make of it than we did; and we shall be willing to work under Him and do exactly what He points out, even if it comes to cutting down a shade tree or clearing out a ditch full of pretty weeds and wild flowers. —Frances Ridley Havergal.

Opportunities for doing greatly seldom occur; life is made up of infinitesimals. If you compute the happiness in any given day, you will find that it was composed of small attentions, kind looks, which made the heart swell, and stirred into health that sour, rankled film of misanthropy which is apt to congregate on the stream of our inward life. We live in heart apart from our fellow-creatures. . . . And remark, too, these trifles prepared for larger deeds. The one who will be found in trial capable of great acts of love, is never the one who is doing considerable small ones. — F. W. Robertson.

This is not an age of heroic Christianity. There is more pluck than pluck in the average Christian professor when self-denial is required. The men and women who not only rejoice in doing their duty for Christ, but even rejoice in overcoming the most formidable obstacles in the doing it, are quite too scarce. The piety that is most needed is a piety that will stand a pinch; a piety that would rather eat an honest crust than fare sumptuously on fraud; a piety that works up to itself by carrying a piety that sets its face like a flint in the strait, narrow road of righteousness. We need more of the Christianity that steadfastly sets its face toward Christ's Word and holy will. An ungodly world will be compelled to look at such Christianity living as the sun shining in its strength. God loves to look at those who carry Jesus in their faces. Of such is the kingdom of heaven. — Dr. J. L. Cuyler.

Thou art my Life; if I but turn away,
My life's thousand deaths. Thou art my Way;
Without Thee, Lord, I travel not, but stray.
My Light Thou art; without Thy glorious sight
Mine eyes are darkened with perpetual night.
My God, Thou art my Way, my Life, my Light!
Thou art my Life; I wander if Thou fly;
Thou art my Life; if I, how blind am I!
Thou art my Life; if Thou withdraw, I die.
—Francis Quarles.

Blessed are our eyes, for they see, and our ears, for they hear, the glad tidings of salvation. We already know these things. But how do we know them? Do we feel as well as understand them? Are we, like a December's night, as cold as we are clear? Shall we be found in the number of those who behold and wonder and perish? Or, filled with admiration and gratitude and confidence and zeal, are we, beholding as in a glass His glory, glorying in the same image, from glory to glory as by the Spirit of the Lord? — W. Jay.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath;
The stars to set—
Thou hast all seasons for thine own, O Death!"

The sight of falling leaves is saddening. Yet if we really fade as they, there is cause for grateful rejoicing. The leaf fades when its work is done. It has an important function as the lungs of the tree. The sap circulating through its surface receives the oxygen breathed in from the atmosphere. This combines with the carbon, and by the influence of

light is so changed as to be capable of depositing new material on the vitalizing current descending behind the bark, forming each year an additional ring round the stem. Thus every leaf, however weak and small, helps to build up the solid tree. The strongest portion, the oak is formed by the weakest. So the soul of man, breathing the air of heaven, and basking in the sun of righteousness, by a divine chemistry transforms the natural into the spiritual, and not only becomes strong but insensibly builds up the great tree of humanity, the nation, and the church. Each single leaf, the young, the small, the obscure, renders help, and adds to the beauty of the forest though it is itself unobserved. And each one of us by righteousness and love may help to beautify the moral world, and make the wilderness rejoice. Let us not care to be noticed individually. If only we are doing our little part, let us be content. The weary traveler sheltering in the heat of noon beneath some overshadowing tree is refreshed by every leaf, and we do not live in vain if we have helped to make life less burdensome and have comforted any of God's children, the least of Christ's brethren, in the dusty highway. We need not regret if we do fade as a leaf, fulfilling its purpose ere it falls. — REV. NEWMAN HALL, in Independent.

HERE AND THERE IN ITALY.

BY REV. JOSEPH H. MANSFIELD, D. D.

AFTER a two weeks' sojourn in Milan, Pisa, Florence, Rome and Naples, I will write the HERALD a few impressions received from our eight-seeing. Italy is a new country in an old land. The Italian government has thrown off the papal yoke, and the Pope is left without temporal power. In Rome it is said that the Pope is a prisoner in the hands of the Jesuits. He has not yet been crowned in St. John's Lateran Church, the so-called Pope's Church. If he waits for the restoration of his temporal power before he takes his crown, he will have a long time to wait.

The Vatican is guarded by Swiss soldiers, and not by Italian. Two reasons are freely given. One is that the Pope cannot trust the Italians, and the other that the Italian soldiers would consider it a degradation to be put to such a menial service. There are about three hundred Swiss soldiers in and about the Vatican.

Mr. Crispi, the prime minister, has no sympathy for the Pope or his priestly followers. Large abuses have crept into the management of certain benevolent funds left to the church for the aid of the poor and other benevolences.

The income from these funds is said to amount to the enormous sum of \$18,000,000 a year, and yet only about \$2,000,000 are used for the purposes designed, while the remainder is appropriated by the priests to their own support and the furtherance of their church enterprises.

Mr. Crispi is preparing a bill which he will submit to the government, bringing the whole of this vast sum under governmental control. It is said by those who ought to know, that this bill will be passed at the next session of the Parliament.

There is great indifference on the part of many of the people toward the Romanist Church. It is evident to any one who mingles at all with the people, that they have lost faith in the priesthood and consequently in the church. I met in Florence a gentleman of business, who nominally is a Catholic, but his wife told us the first clause in his will provides that his body shall be buried in a Protestant cemetery. He was one of the leaders against the temporal power of the Pope.

The services of the church are not largely attended. I was present at mass at St. Peter's, on a Sunday morning, and while I counted forty-nine priests taking part in the services, and listened to the very best singing by the choir, there were less than eighty persons present as listeners, including visitors, who made up more than one-half the number. And this was in the far-famed St. Peter's, adorned with paintings and sculpture, and architectural beauty and splendor. The priests were faithful in their manumers and burning of incense, but the people were not there.

Our Own Mission.

It was quite refreshing to go from this service to our Mission Chapel on Piazza Poli, and find the Sunday-school in session, and listen to the hearty singing of the school. There were life, and interest, and spirit, such as cannot be found in all the forms and incense-burning of the Romanist priests.

At the close of the Sunday-school we listened to a sermon by the pastor, Rev. Mr. Gray. He is an able man, and has his own views in regard to our work in Italy. We found him somewhat discouraged because Dr. Vernon had been recalled, and Rev. Mr. Burt put in his place. Bro. Gray was converted through the labors of Dr. Vernon, and has great esteem for him. This cannot be wondered at. He feels that it is a great wrong to recall Dr. Vernon, and put Bro. Burt in his place. He says the people are of the same mind in Rome, and that a large part of the members of our church in that city have already left the church. What the outcome of this change in administration will be, it is impossible to see.

Our work in Italy is not satisfactory, nor as promising as we could wish. There seems to be a lack of vital piety, and an unwillingness to conform to our rules and forms of worship. The Italian members of the Conference use their wine and tobacco, and stand when they pray, and are much opposed to having the communion rail in the churches. There is evidently a need of reformation in the work, and a more vigorous carrying forward of the standards of Methodism. More forms and lifeless piety cannot do the work that must be done to save Italy in this crisis-hour.

Condition of the People.

Many of the people, who are drifting away from the Romanist Church, are drifting into hopeless infidelity. Romanism cannot save the people. They can only be saved by the pure and undiluted religion of the Gospel.

The mass of the people in Italy are suffering from poverty and unrequited toil. The wages of the laborer are very meagre, two and three francs a day being the usual amount received. The women labor in the fields and vineyards, and in Rome we saw them carrying mortar in pails on their heads to the top of high buildings. With all the hardships of our laboring classes at home, our land is a Paradise for working-men in comparison with any of the countries of Europe. Poverty has brought woman to be a bod-carrier in Italy. Who wonders that the people repudiate it?

The Work at Florence.

Bro. Stackpole, at Florence, has moved into his new quarters, and is getting ready to open

the School of Theology for the young men studying for our ministry in Italy. We can earnestly pray that he may meet with highest success, for we must raise up a band of true young men who will give up their wine and tobacco, and seek for the baptism power to fit them for the redemption of Italy. Bro. Stackpole is hoping for six or seven young men to begin their studies this month. Fine quarters have been leased for the school.

Sight-seeing.

The treasures of art and sculpture in Italy are wonderful, and the art galleries and churches and cathedrals are a continual surprise to us. We find the time allotted to each place in our itinerary too short for the work we want to do, but we gather many things from sight-seeing, and are mapping out a course of reading and study that will help us in days of future work. Thank God! ours is a favored land, and ours is a church favored of Him! God grant we may push the work in the home land, so that it may become the light to save other lands!

STOPPING THE PAPER.

MRS. JACOB WILLIS sat lost in thought, not very pleasant thought either, judging from the manner in which she knitted her brow and tapped an impatient foot. The fact was, Mr. Willis had been complaining that family expenses were increasing instead of decreasing. Something must be done to cut them down—that was evident, and she, Mrs. Willis, must be the one to devise some plan whereby the income must be made commensurate with the outgo of the family funds.

"The very foot with which I am tapping the floor this minute needs a new shoe," she soliloquized, "to say nothing of Jamie and Jennie, who need not only shoes, but rubbers and mittens to keep out the cold, and to-morrow the milk bill will be left. I owe Mrs. Jenks two dollars for making Jamie's pants, and next week two dollars and a half must be forthcoming to pay our subscription to our religious paper for the year—that is, if we continue to take a religious paper. I wonder"—here she again became lost in silent thought, but her brow was still knitted in perplexity, and the impatient tapping of the shabby-footed foot went on.

When she broke out again, but more impatiently than before:—"I believe it will have to be done. Of course, I can't expect Jacob to give up his daily paper; a man wouldn't know where to find himself without his paper, and I'd be ashamed of a man who who would not know what was going on in the great world from day to day. It will come hard, awfully hard, but really I begin to think it my duty to deny myself the luxury of my religious paper. With one dollar I can buy a new pair of shoes, and I must make the sacrifice, and might as well go about it at once. Shoes we must have, school-books must be bought, food is a necessity, and help in the kitchen I cannot do without. So I see no way but to begin saving by writing and stopping the paper."

She was not a weak-minded woman by any means, Mrs. Jacob Willis; but once convinced a certain course was the inevitable or the best one to pursue, she set about pursuing it forthwith. So she closed the envelope, and brushing away a falling tear she called Jennie and bade her stop the letter on her way to school.

When Friday night came, Mr. Willis remarked to his wife that, as he was to take part in the meeting, he should like to run over her paper a moment. "I've stopped it," she said. "Because you said we must cut down expenses," he answered, he voice trembling; "and besides," she added gently, "you have said two or three successive years, 'when the subscription price was due, that it seemed a useless expense.'"

"Very true, so I have," assented Mr. Willis; "and I believe that we can very well do without it, at least better than we can afford to pay for it year after year."

So Mr. Willis departed for the meeting without the usual hints which the religious paper had furnished him had he been able to afford it.

On Saturday morning a neighbor ran hastily in, asking Mrs. Willis if she would allow her to see her paper for a moment.

"I heard," she said, "that there was another list of those useful recipes which you allowed me to copy once, and I knew you would spare it a few moments."

"I've stopped my paper," faltered poor Mrs. Willis.

"Stopped it? O well, never mind," and the neighbor departed rather confused.

"What made you tell her you'd stopped it?" asked Mr. Willis, who was just leaving for his business when the neighbor appeared.

"I'm a little ashamed to have it known we, a Christian family, take no religious paper."

"I'm not half as ashamed as I am regretful," his wife answered gently.

Saturday night found the week's work nicely done, the children had taken the usual bath, and now gathered about their mother, lesson papers in hand.

"Come, mother," said Jennie, "and I am ready for our Sunday-school lesson."

"We have no paper to-night, Jennie," Mrs. Willis answered cheerfully; "so we'll try to get along without it."

"Why, where is it?" persisted Jennie.

"I've found it," said Mr. Willis, "and it's a little ashamed to have it known we, a Christian family, take no religious paper."

"Yes, Jennie, I am; and I'm going to black my own boots hereafter to help pay for it."

The children were very quiet for a moment; then Jennie asked thoughtfully: "And wouldn't it help if we didn't have raisins in the pudding?"

"I'd a great deal rather have one nice story and a lesson every week than to have puddings in our puddings."

"Yes, Jennie, that would help," replied the mother; "and as Margaret is about to leave, I'll hire a less expensive girl and do more of my own cooking; that will probably be a great saving in more respects than one. I miss the information and pleasure derived from my paper enough to make the extra effort willingly."

It was surprising how much happier they all felt, and when toward the last of the week the paper came, impulsive Jennie kissed it.

"Why, it looks just like an old friend," she exclaimed, "and I'm glad to see it."

"Yes, and it is a friend in more ways than we realize, and not only a friend, but a help and a teacher," replied her mother.

Mr. Willis was silent; he saw the child's enthusiasm and heard the mother's comment; but afterwards, when only his wife and himself were in the room, he said:—"Wife, I am positively ashamed that I ever could have been so blind and stupid as not to properly appreciate the worth of a good religious paper. Absolutely ashamed that my poorer neighbors and my own children knew more of the worth and teaching of the religious press than I did. We will economize in some other direction than this in the future, do without something not actually indispensable to our comfort and satisfaction; and I promise you have heard the last from me you are ever likely to about not being able to afford one religious paper. We can't afford not to have it."

At that was how Mrs. Willis succeeded in stopping her religious paper. — Golden Rule.

WHEN LOVE PASSED BY.

I was busy with my ploughing,
When Love passed by;
"Come," he cried, "forsake thy drudging;
Lift up thy face for gladness;
What hath man of all his striving,
All his planning and contriving,
Here beneath the sky?
When he graves open to receive him,
Wealth and wit and honors leave him—
Love endures for aye!"

But answered: "I am ploughing,
With sweat and strain and even furrow
All the field is covered through,
I will follow."

I was busy with my sowing,
When Love passed by;
"Come," he cried, "give over thy toiling;
For thy toil thou hast but moiling;
Follow me, where meadows flower,
Bloom unsown with rose and myrtle,
Laughing to the sky."

I answered: "I am sowing,
When the acres all are planted,
Gladly to thy realm enchanted
I will follow."

I was busy with my reaping,
When Love passed by;
"Come," he cried, "those planted 'd' grieving,
Ripened sorrows start thee sheaving,
If the heart be full, vain is
Gayety none. Thy wealth is grain is
Less than Love's least sigh."

Haste thee— for the hours fast dwindle
Ere the pyre of Hope shall kindle
In life's western sky.
But I answered: "I am reaping,
When with song of youth and maiden,
Homes the back-rod comes, fall-laden,
I will follow."

I had gathered in my harvest,
When Love passed by;
"Stay," he called— to her, swift speeding,
Turning not, my cry unsending,
"Stay, O Love, I fain would follow,
Stay thy flight, O fleet-winged swallow,
I am old and worn and weary,
Vain my fields and heart, and dreary,
Sad this world is all my harvest,
Gathered we is all my harvest,
Sad ghosts of my dead hopes haunt me,
Fire regrets, like dems, taunt me—
Stay!"—I followed.

—SOLOMON SOLIS COHEN, in Scribner's for December.

THE DANGER OF OVERDOING THE CHRISTMAS PRESENTS.

It would be the pity of the world to destroy it, because it would be next to impossible to make another holiday as good as Christmas. Perhaps there is no danger, but the American people have developed an unexpected capacity for destroying things; they can destroy anything. They have even invented a phrase for it—running a thing into the ground. They have perfected the art of making so much of a thing as to kill it; they can magnify a man or a recreation or an institution to death. And they do it with such a hearty good-will and enjoyment. Their motto is that you cannot have too much of a good thing. They have almost made funerals unpopular by over-elaboration and display, especially what are called public funerals, in which an effort is made to confer great distinction on the dead. . . . We prosecute everything so vigorously that we speedily either wear it out or wear ourselves out on it, whether it is a game, or a festival, or a holiday. We can use up any sport or game ever invented quicker than any other people. We can practice anything, like vegetable diet, for instance, to an absurd conclusion, with more vigor than any other nation. This trait has its advantages; nowhere else will a delusion run so fast, and so soon run up a tree—another of our happy phrases. . . . Is anybody beginning to feel it a burden, this sweet festival of charity and good-will, and to look forward to it with apprehension? Is the time approaching when we shall want to get somebody to play it for us, like base-ball? Anything that interrupts the ordinary flow of life, introduces into it, in short, a social cyclone that upsets everything for a fortnight, may in time be as hard to bear as that festival of housewives called house-cleaning, that riot of cleanliness which men fear as they do a panic in business. Taking into account the present preparations for Christmas, and the time it takes to recover from it, we are beginning—

—When the expense of our annual charity becomes so great that the poor are discouraged from sharing in it, and the rich even feel a burden, there would seem to be no way but the establishment of neighborhood "Trusts," in order to equalize both cost and distribution. Each family could buy a share according to its means, and the division on Christmas Day would create a universal satisfaction in profit sharing—that is, the rich would get as much as the poor, and the rivalry of ostentation would be quieted. Perhaps with the money question a little subdued, and the female appetites of the festival allayed, there would be more room for the development of that sweet

spirit of brotherly kindness, or all-embracing charity, which we know underlies this best festival of all the ages. Is this an old sermon? The Drawer trusts that it is, for there can be nothing new in the preaching of simplicity. — CHARLES DUDLEY WARNER, in Harper's Magazine for December.

HEALTH NOTES.

The Human Breath. Prof. Brown Sequard has recently been making experiments to determine whether the human breath is capable of producing any poisonous effects. From the condensed water vapor of the expired air he obtained a poisonous liquid, which, when injected under the skin of rabbits, produced almost immediate death. He ascertained that this poison was an alkali, and not a microbe. The rabbits thus injected died without convulsions, the heart and large blood-vessels being fully gorged with blood. Brown Sequard considers it fully proved that the expired air, both of man and animals, contains a volatile poisonous principle which is much more deleterious than carbonic acid. — Exchange.

Thirst in Young Infants. It is a mistake to suppose that because milk is a liquid food it is at the same time a drink which is capable of satisfying the thirst of infants. Although milk appeases hunger, it makes thirst more intense after it has remained some time in the stomach and digestion of it has begun. It is thirst which causes healthy, breast-nourished infants to cry for long periods of time in many instances. There are many cases of indigestion due to weakness or insufficiency of the child's gastric juice which would be greatly benefited, or even cured, if the child were allowed an occasional drink of water. — Christian Advocate.

Overwork. Overwork, both mental and bodily, is at once the most general and the least regarded form of illness to which we are liable in the present age. Do what we may, it is next to impossible to escape from it; but there is, at all events, a certain satisfaction in being able to recognize its features. We must not forget, however, that it is also to a considerable extent a preventable evil. Its treatment in individual cases requires chiefly that due attention be paid to the two great essentials of timely rest and wholesome diet. Work, however irksome, may, if it is generally allowed, be undertaken on a very liberal scale, if only it is not too continuous, but is broken by timely and adequate intervals of rest. The value of a plain and liberal diet is hardly less, and we may take it as a maximum for the times that, so long as appetite and sleep are unimpaired, there is no dangerous degree of overwork, and, conversely, that a failure in either of these respects should be regarded as a warning signal, to which attention should be paid by relieving the strain of exertion. — Lancet.

Fruit Skins Indigestible. That the rind, or "skin," of all fruit is more or less indigestible is a fact that should not be forgotten. We say all fruit, and the statement must be understood to include the pellicle of kernels and nuts of all kinds. The edible part of fruit is particularly delicate, and liable to rapid decomposition if exposed to the atmosphere; it is, therefore, a wise provision of nature to place a strong and impervious coating over it as a protection against accident, and to prevent insect enemies from destroying the seed within. The skin of plums is wonderfully strong compared with its thickness, and resists the action of water and many solvents in a remarkable manner. If not thoroughly masticated before taken into the stomach, this skin is rarely, if ever, dissolved by the gastric juice. In some cases, pieces of it adhere to the coats of the stomach as wet paper clings to bodies, causing more or less disturbance or inconvenience. Raisins and dried currants are particularly troublesome in this way, and if not chopped up before cooking, should be thoroughly chewed before swallowing. If a dried currant passes into the stomach whole, it is never digested at all. — Popular Science News.

The Care of the Nails. Very few people know how to properly care for the nails. In cleaning them, a sharp knife ought never to be employed, but between the ends of the nails and the fingers the space should be filled with soap and then removed by brushing with the so-called nail-brush. Many improperly cut away that part of the flesh which grows over the nail from the bottom; but it should be simply pressed backward, and sufficiently to show the white part, considered by some to be a mark of beauty. If the flesh is adherent to the nail, the operation may be facilitated by passing the sharp point of a knife underneath the fold of flesh and separating it from its attachments. With this done it can be pushed back more readily. Scissors should never be used to cut the nails; that should be done only with a sharp penknife. — Boston Journal of Health.

The Little Folks.

A BOY'S SCHEDULE.

MY little nephew ran across a paragraph somewhere which said that anybody could save at least two hours of wasted time a day by running on a time-table.

Freddy brought the clipping to me and asked what it meant. I told him that I supposed it meant that a person could save two hours a day by having all his work or amusement planned and arranged beforehand—such and such a thing to be done at such a time, and another thing following directly after, and so on.

Freddy seemed so much interested that I advised him to make out a time-table for himself, and try running on it for a few days. He said he guessed he would, because two extra hours a day would be a great help to him in learning to strike out the fellows, and possibly would secure him the coveted position of pitcher in the school nine. The next day Freddy submitted the following to me:

FREDDY'S TIME-TABLE.

A. M.
6.45 to 7—Gettin' up.
7 to 7.30—Bath and gettin' red-dy for breakfast.
7.30 to 8—Breakfast.
8 to 8.30—Prayer.
8.30 to 8.45—Hard study.
8.45 to 9—Start for school.
9—Get there (a fellow must have sun fun in life).
9 to 10.30—Study and revise.
10.30 to 10.45—Roses (ort to be longer).
10.45 to 12—Study and revise.

P. M.
12 to 12.15—Goin' for lunch.
12.15 to 12.30—Eatin' it.
12.30 to 1—Sloos of things. Playin' ball mostly.
1 to 3—School again. Tuffest part of the day.
3—School over. Fun begins.
3 to 4—Base-ball. Biskie ridin'. Goin' to walk (sometimes with a girl). Slidin' and skatin' in winter. Flyin' kite. Bothrin' the dog. Penuts. Goin' to ride with pa. Shoppin' with ma (wen I don't kno' it beforehand). Kandy. In bad weather readin'. Sloos of other things.
6 to 7—Dinner (grate time fer me).
7 to 7.30—Nortin' much. Don't feel like it.
7.30 to 8—Pa gets dun with paper, an' reads sunthin' aloud.
8—See I must begin to study.
8 to 8.15—Kicken against it.
8.15 to 9.15—Study.
9.15 to 9.30—Gwup to bed.
9.30 to 9.45—Undressin' and gettin' into bed.
9.45 to 10—Till mornin'. Grate big times with dreams, but a fellow can't stop to enjoy things

much. Wonder why dreams can't hang on more like real things?
P. S.—Ware do thoos too extry 'ours come in?—Selected.

MISSIONARY NEWS.

Opening of the Seiryu Jogokko, Japan.

BY REV. C. S. LONG, PH. D.

ABOUT a year ago the Woman's Foreign Missionary Society made appropriations for beginning work in the large city of Nagoya, on the condition that two ladies could be found who were willing to go and take up the work. Months passed away, and no one responded to the call. Last July, Miss Lida Smith, who was connected with the school at Fukuoka, came to Nagoya to spend a few weeks with her sister, Mrs. Long. While here she became impressed with the importance of Nagoya as a center, the thrift and enterprise of the people, and the many urgent calls for educational work among the women. She agreed, therefore, that the delay had been long enough, and that the work should commence immediately. We accordingly gained permission from the government authorities to establish a school for girls, prepared a course of study, printed the rules and regulations of the school in circular form, and distributed them over the city and surrounding country, round a Buddhist temple for the use of the school, and invited in five or six newspapers that the Seiryu Jogokko would open about the last of September.

These transactions were reported to the annual meeting of the Woman's Foreign Missionary Society in Japan, held in Tokyo during the last week in August, and a request made that Miss Smith be appointed to take charge of the school. The importance of Nagoya as a center seems not to have been fully understood by some of the members of the Conference, a fact which will probably explain a disposition on the part of a few of the ladies to criticize the proceedings as "premature and unauthorized," and to charge some of those who had taken an active part in them with what they considered a selfish seeking to "bait their own work with the woman's work," but what was nothing more nor less than an intelligent comprehension of what ought to be done and a simple honest faith that God would find a way to do it. The following extract from a letter written by one of the most thoughtful and successful lady missionaries in Japan clearly indicates the whole matter. "The importance of Nagoya is recognized now by all as it was not before the subject was discussed. There may have been a little feeling that you had gone too far in promising school at a certain date, when it was beyond our power to fulfill it; but the reasons are quite understood now, and Providence itself seems to have provided the means and justified the action." The land of Providence in "providing the means and justifying the action" is clearly seen.

The request to have Miss Smith appointed was not granted. Miss Mary Danforth, who was then our appointment for Japan, and who was expected to arrive here some time during the autumn, was, however, assigned to the proposed school in Nagoya. But would the school do

The Sunday School.

FOURTH QUARTER. LESSON XI.

Sunday, December 16.

Judges 16: 21-21.

BY REV. W. O. HOLWAY, U. S. N.

DEATH OF SAMSON.

I. The Lesson Introduced.

1. GOLDEN TEXT: "Great men are not always wise." (Job. 32: 9.)

2. DATE: Extremely uncertain; B. C. 1141-1006.

3. PLACE: Gaza, the Philistine city, 50 miles southwest of Jerusalem; one of the oldest cities in the world.

4. CONNECTION: I. The death of Gideon; the tale of Abimelech, "the blemished king"; the successive judgments of Tola, Jair, Jephthah, Ibzan, Don, Abdon; the birth of Samson, his exploits, and his fall.

5. SAMSON was of the tribe of Dan, and the son of Manoah. His birth and mission—to deliver Israel from the Philistines—were predicted by an angelic communication to his mother, and by subsequent signs to both parents. A strict command was given that he should be a Nazirite from his birth, touching neither wine nor strong drink, and allowing "no razor to come upon his head."

He early displayed vast bodily strength and courage, and as this strength seemed to be inseparably connected with his Nazirite vow, it was said of him that "his strength was in his hair." So long as his locks were unshorn, his wonderful endowment was continued. When he revealed the secret and parted with his hair, "the Lord departed from him." Among his exploits were the killing of the lion, the destruction of the Philistines' corn by tying firebrands to wicks' tails, the carrying away of the gates of Gaza, and the slaying of a thousand Philistines with "the jawbone of an ass."

His fatal weakness was his undisciplined lust. The name of the temptress who finally wrested from him the secret of his strength was Delilah. His infatuation for her, despite her evident treachery, is remarkable. Induced by the Philistines, after many unsuccessful attempts, he enticed her to tell her "all his secret," and while sleeping in her lap, he had his locks shaven. In thus surrendering the sign of his vow, the badge of his consecration, he was abandoned to a just retribution. His strength was forfeited, and he became like an ordinary man.

Samson never appears at the head of an army. His campaigns are conducted in his own single person. As in those of the Grecian heroes, and the Arabian Arab, a kind of comic vein runs through the early adventures of the stout-hearted warrior, in which love of women, riddles, and of slaying Philistines out of mere wantonness, vie for the mastery. Yet his life began in marvel, and ended in the deepest tragedy (Milton).

HOME READINGS.

Monday. Death of Samson, Judges 16: 21-21.

Tuesday. Samson's strength, Judges 14: 15-20.

Wednesday. Prayer and answer, Jer. 15: 1-21.

Thursday. Judgment from God, Ps. 9: 1-10.

Friday. Strength in weakness, 1 Cor. 1: 20-21.

Saturday. Alliance with evil, 2 Cor. 6: 11-18.

Sunday. Spiritual strength, Eph. 3: 14-21.

II. The Lesson Story.

Awakened from his sleep by Delilah's cry, "The Philistines are upon thee, Samson," the hero arose, as in former times, alert and prepared, as he supposed, to meet his foes. He thought he had only to go out and shake himself, "he wist not that the Lord had departed from him." He was easily overpowered by his enemies now. They easily overpowered him, and once under their comparative helplessness by "boiling out" his eyes. Then they carried the blinded and shorn champion to Gaza, fettered his limbs, and condemned him to the servile task of grinding in the prison house. Says Dr. Wm. Smith: "The silence of the Scripture on this period of his life is supplied, as far as is possible by sanctified human genius, in Milton's 'Samson Agonistes.'" Samson in his affliction, however, learned lessons which he had failed to learn in the days of his freedom and strength. His hair again grew, and God's favor was restored to him. At a great festival given by the Philistines lords to celebrate their victory, and honor their god Dagon, who they believed, had delivered the champion into their hands, they grew merry, and demanded that the captive be sent for to "make sport" for them. They got their diversion, but they also got something else. Their comedy was changed into tragedy. Samson was permitted to "lean" for temporary rest, against the two supporting pillars of the temple. One earnest prayer to Jehovah, and then, clasping the pillars, he "bowed himself with all his might."

They yielded, and the structure fell, and the slaughter of the Philistines was greater in that final act of Samson than in all his previous life. He himself was a willing martyr to the cause, and shared the fate of his foes. His body was rescued by his kinsmen, and deposited in his father's burying-place between Zorah and Eshtal. His name is not forgotten in the list of "elders" who "by faith obtained a good report;" who "stopped the mouths of lions, of weakness were made strong, and turned to flight the armies of the aliens."

III. The Lesson Explained.

1. The Philistines—the maritime and powerful nation holding the strip of shore on the Mediterranean, on the southeastern border of Israel. Our word "Palestine" is derived from the word "Philistine." Their territory was allotted to Judah and Dan, and was conquered by the Philistines, who were subsequently regained by the Israelites, who proved for centuries after to be the most annoying and harassing of foes. Put out of his eyes—Hebrew, "boiled out his eyes;" a common and cruel method of disabling captives, lessening the chance of escape, and prolonging the triumph of the conquerors. Brought him to Gaza—his chief city, and the very one whose gates of brass he had borne away on a former occasion. Now he is brought to the city shorn of strength and of sight, and the victim of every insult which his enemies might see fit to heap on him.

"Those who know the sort of treatment a great captive receives in the East, and the savage insults to which he is exposed, may appreciate the sort of reception which the fallen hero found at Gaza, and the commotion which his arrival excited" (Keil). Round him with fetters of brass—"put his feet in iron," or in fetters of copper. He did grind in the prison house—with the hand-mill—a menial, and in that age feminine, employment, peculiarly suited to insult their great State prisoner.

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Mr. Way was born in Lyman, N. H., in May, 1820, and came from there to Monroe with his father when a small child, moving on to the farm where he has since lived, with the exception of about six years in Craftsbury, Vt. In the death of Mr. Way the town has lost a worthy citizen and a kind neighbor. He was a good farmer, having accumulated quite a property, while he contributed liberally to every good cause. He was a firm believer in the Gospel and a supporter of the same, having been an active member of the M. E. Church and Sabbath school, acting as superintendent or teacher most of the time for the past thirty years. Although he died from the effects of a cancer and suffered greatly, his mind was clear to the last, and he died rejoicing in the hope of a glorious immortality. His pastor, Rev. E. C. Langford, who officiated at his funeral, remarked that in all his experience he never met a man so true and willing to die. He urged his friends to be faithful, saying to them, "Live for Jesus, and He will not forsake you in a time like this." "Blessed are the dead who die in the Lord."

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Review of the Week.

Tuesday, November 27.

—The offices of Town and Country in Sydney, Australia, burned; loss, \$100,000.

—The publishers of the Worcester Home Journal arrested, charged with obtaining money at a Boston bank under false pretences.

—The late terrific storm very disastrous to shipping. Fifteen sailers drowned off Scituate; three others off Spectacle Island. The shore, from Halifax to the Delaware Breakwater, strewn with wrecks.

Wednesday, November 28.

—Jacksonville past the danger point; not a new case nor death.

—The Italian Senate refuses to give local suffrage to illiterates.

—The Knights of Labor General Assembly at Indianapolis closes its labors.

—A sharp decline in the price of Panama Canal shares on the Paris Bourse.

—The Citizens' Convention in this city nominates Thomas N. Hart for mayor.

—Six thousand miners throw out of work by the closing of the river coal mines in Pennsylvania.

—President Herstein, of Switzerland, died from the effects of having a diseased leg amputated.

—A suit to recover damages from the Gatling Gun Company brought by agents for the French government at New York.

—Startling evidence given in Chicago at the trial of Anarchist Brown, accused of conspiring to murder Police Inspector Bonfield and Judge Grinnell and Gary.

—About 1,300 Democratic members of Grand Army posts in Indiana withdraw from that order, and Democrats in other States signify their intention of taking a similar step. They will form a charitable, non-political order.

Thursday, November 29.

—Death of the wife of General Sherman in New York.

—Baron Hirsch of Vienna gives \$5,000,000 for Jewish schools.

—The registrars' lists show that 20,216 women were registered in Boston.

—Rev. Father Malone of Brooklyn in trouble through his sympathy with Dr. McGlynn.

—Eleven persons killed and 175 injured by the explosion of a boiler at Kineschima, Central Russia.

—In the House of Commons Mr. Smith says the government will make some concessions on the Land Purchase bill.

—The great railway magnates discussing a "combine" of the Western roads, to do away with competitors and "cut rates."

—The Orient line managers renew their offer to the Dominion government to build mail steamers that will cross the Atlantic in five days.

—Corner-stone of the Boston Public Library laid. Addresses by Mayor O'Brien and ex-Mayor Prince and a poem by Dr. Oliver Wendell Holmes.

—A systematic effort being made to secure a fund for the brave life-saving crews who worked so heroically and saved 28 lives during the gale off Nantasket.

Friday, November 30.

—In the House of Commons the Ashbourne act passes its third reading by a vote of 202 to 141.

—About seventy tramps reported as having invaded and plundered a hamlet near Olean, N. Y.

—The officers and crew of the "Haytian Republic" arrive at New York. They complain of ill-treatment at the hands of the Haytian soldiers.

—Thanksgiving generally observed, many of the churches holding special services. The newboys and bootblacks gather 400 strong at Faneuil Hall for their annual dinner. The Italians hold a banquet and an entertainment.

Saturday, December 1.

—An increase of over \$11,500,000 in the public debt during November.

—Another big fire breaks out in the Calumet & Hecla mine. Eight miners supposed to have perished.

—Lord Salisbury, in a speech at Edinburgh, said that Mr. Gladstone was gradually becoming in favor of the entire separation of Ireland from the United Kingdom; the Premier declared himself in favor of woman suffrage.

—Mrs. M. J. Pitman, of Newport, R. I., known as "Margery Dunlop," dies in Paris of nervous prostration. Her mother, Mrs. L. D. Davis, and her husband, who is the proprietor of the Newport Daily News, have sailed for Paris.

Monday, December 3.

—Death of Rear Admiral Edward Simpson, U. S. N.

—President Diaz of Mexico enters upon his third term as head of State affairs.

—Mr. Sexton re-elected Lord Mayor of Dublin by vote of the aldermen.

—The Washington Post concedes a Republican majority of seven in the next House.

—The Baudin celebration passed off quietly in Paris yesterday, without bloodshed or riot.

—Launch at Waldoboro, Me., of the "Gov. Ames," the largest centre-board schooner ever built.

—Carl Schurz accepts the agency of the Hamburg-American Steamship Navigation Company.

Writes P. K. Dederick & Co., Albany, N. Y., for a valuable treatise on grasses, sent free.

A New Cook Book.—An enterprising New York firm have just published a superior Cook Book containing selected modern recipes, thoroughly tested and approved by well-known housekeepers. To introduce, they propose to send free gratis to every applicant mentioning the name of this paper a book neatly bound, printed in two colors, and containing 100 receipts. Send at once, inclose stamp and write name plainly. Address Kinsman & Co., 343 Fourth Avenue, New York.

Mrs. O. P. Flynn announces her Annual Sale (at reduced prices) of a stock of ready-made Flirt Waists, comprising regular sizes and the various styles in demand. The waists for this sale are cut from the same materials, and are in every way as well made as plain ordered work, the cloth being invariably shrank before cut. Mrs. Flynn employs a large force of help throughout the year, and never allows them to wait for work or suffer from a reduction of wages; therefore all the odd minutes are employed upon the stock work, for the making of which the help are paid the same as for orders. The annual sale begins the first of December, and continues until the goods are sold. The prices range from \$1.50 to \$3.00. Mrs. Flynn's inventions have proven a great blessing to her sex. There are no Waists or Corsets made possessing the same merit, or in any way similar distinctive features. Manual of Hygienic Modes of Under-dressing for Women and Children, sent on application to Mrs. O. P. Flynn, 319 Columbus Ave., Boston. The Columbus Avenue cars pass the door every few minutes and from all Depots.

Among the attractions now in Boston is the China establishment of Jones, McDuffee & Stratton, with its several floors of the pottery wares of all countries.

The Pottery Tile Calendar for '89 has on one side a fine underglaze engraving of old Faneuil Hall.

A NEW GATEWAY.—By the completion of a new bridge across the Missouri River at Rulo, Nebraska, the Burlington Route has established, for the entire distance over its own track, a new, direct, through line from St. Louis to Kansas City, St. Joseph, Atchison and Denver. Over this line is run "The Burlington's Denver Express"—a solid train with through sleeping cars and coaches from St. Louis to St. Joseph and Denver, and through sleeping car from St. Louis to Kansas City. The connections made by this train at the Missouri River, at Denver and at junction points en route are such that one can directly reach by it all points in Nebraska, Colorado and all sections of the West and Southwest, as well as all Pacific coast points. This is in addition to "The Burlington's Number One" well known solid vestibule train between Chicago and Denver and Cheyenne, with which direct connection is made by C. B. & Q. R. R. train from Peoria, and by which one can make the run between Chicago and Denver without being more than one night on the road. For tickets via the Burlington Route and for special excursion folders, call on any ticket agent of connecting lines, or address P. B. Eustis, General Passenger and Ticket Agent, C. B. & Q. R. R., Chicago, Ill.

TRAVEL AND ADVENTURE in the Youth's Companion will include, among other articles "The Bicycle in India and Afghanistan," by Thomas Stevens; "Hunting the Sea Otter," by H. W. Elliott; "Tight Pinches in the Arctic," by Lieut. Schwatka; "The Geologists in the Wilderness," by Prof. Winchell; "Our Floating Camp," by Walter E. Sturgis; and "Digging Out Old America," by F. H. Cushing.

The superiority of the Air Mattress and Cushion over any other, for the invalid or for luxurious ease, is fully set forth in the Company's circular which will be mailed free to any address. See also their advertisement in another column.

CHANDLER & CO.
OFFER FOR THIS WEEK
a lot of Ladies' Black Fleece Hose, color warranted, at the very low price of 29c. per pair. These are new goods.

Extra value in Ladies' English Cashmere Hose at 50c.

Ladies' Knit Skirts—very warm and superior finish. \$2.25 each.

Large line Men's Merino Hose. Our special styles, 25c. per pair. Medium and light weights.

Bargains in Men's fancy Cotton Hose for those who cannot wear wool. 50c. grades reduced to 25c.

Our specialties in Ladies' unshrinkable Jersey Vests, Fast Black and Stainless Hose and Men's French Flannel Night Shirts will repay examination. Our success with these lines has been very marked this season.

Special attention given to mail orders.

CHANDLER & CO.,
Winter Street, Boston.

Five Floors of Christmas Hints

No Hieroglyphics

LOOKING and planning for Holiday Gifts—not buying them—is the work of November. To know the price at a glance, without asking a salesman, is so obvious a help and so great a comfort, that every first-class store in Boston ought to, but does not, afford it. Our five floors are full of Furniture—a thousand pieces, more or less, and every piece an art gem in its way. We cordially invite the preliminary visit of inspection in November. You will come to buy a little later. Our show windows give their hints to the great army of passers-by. You will find ideas for yourself and all your friends in an hour's tour of the store.

Freight on our goods paid to any railway station in New England.

Keeler & Co.

81-91 Washington St., cor. Elm, Boston.

Fifteen Pounds Gained in Three Weeks, and Cured of Consumption.

Messrs. Craddock & Co., Gentlemen:

Please send me twelve bottles of Dr. H. JAMES CANNABIN INDICA, one each of Pills and Ointment for a friend of mine who is not expected to live; and as your medicine cured me of CONSUMPTION, some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him.

Respectfully, J. V. HULL.

Lawrenceburg, Anderson Co., Ky.

12 bottles, \$1.25 each. CRADDOCK & CO., Proprietors, 1022 Race St., Philadelphia, Pa.

CURE FITS!

When I say cure I do not mean merely to stop them for a time and then return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS, a life-long study, in art, and every article calculated to charm and instruct the young mind.

Newsletters sent to Agents wanted. Specimen copy free to any address for a 25 cent stamp.

One year, \$1.50. Single Copies, 15c.

Free of any infallible remedy. Give EX-AMINE, H. G. ROOT, M. C., 183 Pearl St., N. Y.

OUR LITTLE ONES and the Nursery.

As a magazine for children from 4 to 10 years old can never be surpassed in the beauty of its illustrations, or adaptability of its stories and poems, all of which are original.

As an educator for the little ones this most charming monthly has no equal. Every illustration a study in art, and every article calculated to charm and instruct the young mind.

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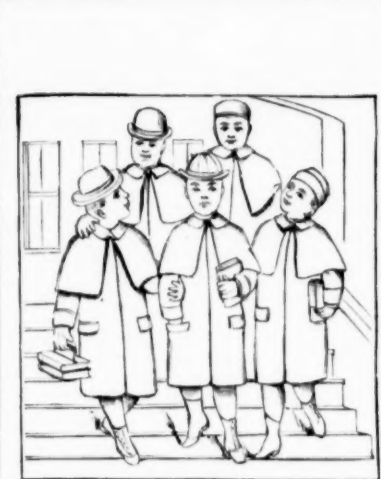
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THE GLENDENNING

Cape Overcoat, introduced by us, has become the prevailing favorite of the season for Children and Young Ladies' wear.

The Cape is detachable, and the materials are of strong Irish, Scotch, and American Tweed fabrics, manufactured exclusively for us, as adaptable for this particular style of garment, in taste and fashionable plaids; are exceedingly warm and comfortable, and impervious to rain and snow.

The distinctive feature of this Over-garment is that it can be used with or without Cape, and we recommend it with great confidence as economically advantageous, it being equally suitable for School or Dress Wear, at

\$5, \$6, \$7, \$8, \$10, \$12, \$15.

A. SHUMAN & CO.

Manufacturing Retailers,
440 WASHINGTON ST.,
Corner Summer St.,
BOSTON.

TOILET TABLE.

The very simplest and most exquisite bit of furniture. A fair accompaniment to feminine loveliness. What an admirable present to delight your daughter when she awakes Christmas morning.

The minor details of every day use have not been overlooked. The mirror is of the finest French beveled plate; the drawers and compartments are spacious; the proportions are scrupulously accurate; every slightest detail has been burdened with thought. Call early before the Christmas rush sets in and inspect our stock of articles in furniture for Holiday presents.

Paine's Furniture Co.

48 CANAL ST., (South Side Boston and Maine Depot)

The Four Great Annuals.

All Stories and Pictures New, Original and Fascinating.

CHATTEBOX FOR 1888.

The Genuine Chattebox contains a great variety of original stories, sketches and poems for the young, and every illustration which appears in it is a masterpiece of art. It is a treasure for the young, and a present for the young. 1 vol., illustrated covers, \$1.25; cloth, \$1.50.

OLIVER OPTIC'S ANNUAL.

This is the leading book of its kind of the year, and is an attractive collection of popular children's stories with original illustrations by the best known American artists, engraved by Andrew, with two colored plates. 1 vol., 4to, illustrated cover & frontispiece and plate, \$1.50.

LITTLE ONE'S ANNUAL FOR 1888.

Illustrated Stories and Poems edited by WILLIAM E. ALLEN (Editor Optic) and embellished with 300 entirely original illustrations by the most celebrated book illustrators in America, engraved on wood in the highest style. 1 vol., 4to, illustrated cover & frontispiece and plate, \$1.25; cloth, \$1.50.

For sale at all bookstores, or sent prepaid, on receipt of price, by

ESTES & LAURIAT, Publishers, Boston.

OUR LITTLE ONES and the Nursery.

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Fine China and Glass Holiday and Complimentary Gifts.

By Steamers "Scythia," "Ugrian," "Tarifa," from Liverpool; the "Herman," from Antwerp; and the "Centennial" from Hong Kong, we have landed important quantities of original sources, to which we invite the attention of buyers looking for appropriate gifts.

Extensive varieties of the following will be found, viz.:

VASES, of every grade, from the low-cost decorated Bohemian to the richer Japanese and Chinese, French and Carlsbad China, Crown Derby, Royal Worcester, Rich Cameo, and Dresden. More than 500 kinds to choose from, costing from 10 cents to \$500.00 a pair.

COFFEES, TEAS and MOUTACHE COFFEES, sold as single gift pieces, comprising an extensive line of all the leading makers.

ROSE JARS, French and German China, also an importation by ship "Monmouthshire" from Yokohama, rare patterns and good values.

CHINA BISCUIT JARS. Extensive line, all grades, choice decorations.

ODD PITCHERS, rare shapes and decorations, over 400 kinds to choose from, all grades, sizes and values.

BOSTON SCENES TILES. Boston Common, Washington Statue, Public Garden, Niagara Falls, Bunker Hill, Art Museum, etc.

BREAD AND MILK SETS, low-cost Printed, Enamelled Colors, also fine China decorations.

ICE CREAM SETS. Tray and 12 Plates. 150 kinds.

OYSTER PLATES (with deep shells). All grades.

SALAD SETS. Bowl and 12 Plates, French, English and Chinese.

PUDDING SETS. Nipple, Sauce-boat and 12 Plates. 60 kinds.

DESSERT SERVICES. Comports and 12 Plates. Common to richest.

FRUIT BOWLS, with or without Plates.

AFTER-DINNER COFFEES. Indefinite variety, all grades.

OATMEAL SETS. Nipple, 12 Sauces and Cream.

OATMEAL AND FRUIT SAUCERS, in single dozens.

INDIVIDUAL BUTTERS. Many shapes and decorations.

SALTS, PEPPERS & MUSTARDS. China and Glass, extensive line.

Our variety of Dinner, Breakfast and Tea Ware was never so extensive as now, including new designs and the old standard patterns.

Patrons who desire to avoid the rush later can have deliveries secured at dates desired.

Jones, McDuffee & Stratton,
FINE POTTERY, GLASS AND LAMPS,
(SEVEN FLOORS.)
51 to 59 FEDERAL and 120 FRANKLIN STS.
N. B. Our 25c, 50c, \$1.00 and \$2.00 to \$5.00 Bargain Tables, closing out remnant lots and odd pieces at half value, will be found on our second floor. (Take Elevator for the Art Pottery Rooms on third floor.)

531 Tremont St., Boston.
The finest Meat-Flavoring Stock
USE IT FOR SOUPS,
Beef Tea, Sauces and Made Dishes.

W. G. BELL & CO.

EXTRACT OF MEAT
N. B.—Genuine only with fac-simile of Baron Liebig's Signature in BLUE INK across label.

Sold by Storekeepers, Grocers and Druggists.
LIEBIG'S EXTRACT OF MEAT CO., Ltd., London

W. G. BELL & CO.

THIS SEASONING is made of the granulated leaves of fragrant sweet herbs and choice selected spices, having all the flavors that can be desired, thereby saving the trouble of having to use a dozen different kinds of herbs and spices in order to give the proper flavor. On account of the purity, one tablespoonful is enough to season the dressing to an eight pound turkey. Full directions with each can. Used by all leading Hotels. If your Grocer or Marketman does not keep it, send 20 cents for large size can by mail, post paid.

SAUSAGES FLOREZED with Bell's Spiced Sausage Seasoning will remind you of your old New England home. Price, 25 cts. per lb.

Beware of Spurious articles put on the market by unprincipled dealers in imitation of Bell's Seasoning.

W. C. BELL & CO. Boston, Mass.

A BOOK FOR HOUSEKEEPERS.

HOW SHE DID IT;
Or Comfort on \$150 a Year.
By MARY CRUGER.

With an Illustration. 12mo. Paper. 50 cents.

A record of actual experiences in building a small house, and in a systematic method of economical living. The narrative in every particular is based on fact, and will be found most suggestive to people with small incomes.

Sent by mail, post-paid, on receipt of the price.

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1, 3 & 5 BOND STREET, NEW YORK.

BEST AND CHEAPEST ORANGE LAND

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For particulars and descriptive circular, address the

BARTON LAND AND WATER COMPANY
LOS ANGELES, Cal.

W. L. DOUGLAS \$3 SHOE.

FOR GENTLEMEN.
The only \$3.00 SEAMLESS Shoe smooth inside. NO TACKS or WAX THREAD to hurt the feet, easy as hand-sewed and WILL NOT RISE. \$3.00. Quality equal to the best made shoes costing from \$5 to \$8.

W. L. DOUGLAS \$2.50 YOUTH'S SHOE.
Railroad Men and Letter Carriers all wear them. Smooth inside as a Hand-sewed Shoe. No Tacks or Wax Thread to hurt the feet.

W. L. DOUGLAS \$2.50 WORKING MAN'S SHOE. Is the best in the world for rough wear; one pair ought to wear a man a year. \$2.50. Quality equal to the best made shoes costing from \$3 to \$4.

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